

ܐܢܦܗܪܐ

ܐܡܡܢܐ . ܡܗܝܗܐ ܒܠܐܗܐ ܕܡܡܢܐ
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The Anaphora

The Service Book Of The Divine Liturgy

For Faithful

According to the rite of the Syriac Orthodox Church of Antioch



ܡܠܟܐ ܕܡܪܝܚ

ܡܠܟܐ ܕܡܪܝܚ ܕܐܠܗܐ ܕܡܪܝܚ

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أَنْفَعُهَا

أَمَامَهُمَا بِمَنْزِلَةِ الْكَلْبِ

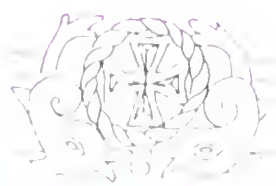
حَقًّا يُحِبُّهَا وَحَبْلًا مَعَهُ مُدًّا أَوْ لَا يُهَيِّئُهَا وَإِسْمُهُمَا



الأنافورا

كتاب خدمة الذبيحة الإلهية

بحسب طقس كنيسة أنطاكية السريانية الأرثوذكسية



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تمّ طبع هذا الكتاب بالتبرع السخي
الذي قدّمه المؤمن

جورج شمسي وعائلته

على روح والديه المؤمنين

جليل وزهورا شمسي

وعلى روح أخيه المرحوم

يعقوب شمسي

اَمْتَبَا وَصَلَاوَتُ مِمْ هَوُ مَهْوَا اَلَهُ

التراتيل التي تسبق الذبيحة الالهية

نَبِّ هَجَبْ هَلَا

كَاذُ قُوَيُّو مَرِيْمَ بَصَلُوْثُو وَمَشْكَشْفُو
قَذُوْمُ اَلُوْهُو. مَالَاخُو دَنُوْرُو نَحْثُ صِيْهِ
وَمَعَاطَفْ شَلْهِيْثُو. وِمَارْ لُوْهُ شَلُوْمُو
عَامِخْ. بِيْرُتُو ذَبَارْ مَلْكَو شَرُو بِيْخْ.
شَلَاخْ مِيْنِخْ مِسْكِنيُوْثُو. دُعَاتِيْرُو شُوْرِهِ
بُعُوْبِيْخْ دَنَسَابَعْ كَفَنُوْثُ عُوْلُوْمُو .

نَبِّ فُنْعُلَا مَدْنِمْ خَرْكَفَالَا.
هَمَلْجَعْلَا مِمْ اَلَهُ. مَلْلَا
بِيْهَذَا بِيْهَذَا نَاوِيْهَذَا. هَمَلْجَعْلَا
هَمَلْجَعْلَا. هَمَلْجَعْلَا. هَمَلْجَعْلَا
خَمَلْجَعْلَا. خَمَلْجَعْلَا. خَمَلْجَعْلَا
جَبِيْ. مَلْجَعْلَا مَلْجَعْلَا مَلْجَعْلَا.
وَمَلْجَعْلَا هَذَا جَمَلْجَعْلَا. وَبِيْهَذَا
نَجَلْجَعْلَا حَمَلْجَعْلَا ❖

بَيْنَمَا كَانَتْ مَرِيْمُ قَائِمَةً بِالصَّلَاةِ مُتَضَرِّعَةً أَمَامَ اللَّهِ، هَبَطَ إِلَيْهَا الْمَلَكُ النُّورَانِيُّ
الْمُلْتَحِفُ اللَّهِيْبَ قَائِلًا لَهَا: السَّلَامُ مَعَكَ أَيَّتُهَا الْمَقْصُورَةُ الَّتِي حَلَّ فِيهَا ابْنُ
الْمَلِكِ. انْزَعِي عَنْكَ الْفَقْرَ، لَأَنَّ الْغَنَى يَحِلُّ فِي أَحْشَائِكَ لِيُشْبَعَ جَوْعَ الْعَالَمِ ❖

إِلْيَشْبَاعُ إِمَهْ دِيُوْحَانُونْ وَمَرِيْمَ إِمَهْ
دَمَشِيْحُو. بِيْرُوْثُو دَغْبُوْ لِهْ مَلْكَو.
عَقْرُوْثُو وَبَثْلُوْثُو. دُوْصْ عُوْلُوْ لُوْقِبَالْ
عُوْلُو. حَاْثُوْ لُوْقِبَالْ عَاتِيْقُو. وَشِلْ وُوْ
بَشْلُوْمُو دُمُوْرِهِ. وِمَارْ لِهْ دُتُوْ بَشْلُوْمُو.
شَلُوْمُوْخْ مَشَايِنْ بَرِيُوْثُو.

اَلْعَجَبُ اَمَهْ وَهَسْ. هَمَلْجَعْلَا
اَمَهْ وَهَمَلْجَعْلَا. خَمَلْجَعْلَا وَهَمَلْجَعْلَا
مَلْجَعْلَا. حَمَلْجَعْلَا هَمَلْجَعْلَا. وَهَمَلْجَعْلَا
خَمَلْجَعْلَا. خَمَلْجَعْلَا. خَمَلْجَعْلَا
خَمَلْجَعْلَا. خَمَلْجَعْلَا. خَمَلْجَعْلَا
جَمَلْجَعْلَا وَهَمَلْجَعْلَا. هَمَلْجَعْلَا وَهَمَلْجَعْلَا
جَمَلْجَعْلَا. مَلْجَعْلَا مَلْجَعْلَا خَمَلْجَعْلَا ❖

يُوسُفُ وَخَبِيرُ ❖

يَامِينُوحُ. بِيَوْمُو دُذُونُوحُو رَابُونُوحُ.

اجْعَلْ يَا رَبُّ راحةً وَذِكْرًا لآبائِنَا وَلِإِخْوَتِنَا الرَّاقِدِينَ. وَرَتِّبْ يَا إِلَهَنَا ساجِدِيكَ فِي مَصَافِّ قَدِيسِيكَ، وَعِنْدَمَا تَجْلِسُ عَلَى مَنبَرِكَ وَتُمَيِّزُ الصَّالِحِينَ مِنَ الْأَشْرَارِ، لِيُعَايِنُوا حَنَانَكَ فِي الْمَحْكَمَةِ، وَيَقُومُوا عَنْ يَمِينِكَ فِي يَوْمِ ظُهُورِ عَظَمَتِكَ ❖

نُحْنُ بِأَلَمُنِي نَحْكُ طَلِبَةُ لِمَارِ بِالَايِ

- بَصْلُوثُ يُولْدُثُونُوحُ وَخُولُوحُونُ قَادِيشِيكَ.
- حَاسُو لَانُ مُورَانُ وَحَاسُو لَعَانِيدِينَ.
- دُوخْرُونُوحُ دَمَرِيمُ نَحُوحُ لَبُورْكَوْثَانُ.
- وَصْلُوثُوحُ تَحُوحُ شُورُو لَنْفُشُوثَانُ.
- نُبِيَّهَ وَشَلِيحَهَ وَسُوهْدَهَ قَادِيشَهَ.
- إِتْكَاشَفُ وَبَعَاوُ رَحْمَهَ حُلُوفُ كُولَانُ.
- طَالُو ذُبُوسُومَهَ رُوسُ مُورُ بَافِيْهُونُ.
- دَابُوهِينُ وَاحِينُ دَشْحَبُ عَالُ سَبْرُوحُ.
- شُوبْجُو لَهَاوُ دَوْرِبُ دُوخْرُونُ يُولْدُثَهَ.
- وَنَاصَحُ لَقَادِيشَهَ وَنَاحِمُ لَعَانِيدَهَ.
- بَصْلُوثُ يُولْدُثُونُوحُ وَخُولُوحُونُ قَادِيشِيكَ.
- حَاسُو لَانُ مُورَانُ وَحَاسُو لَعَانِيدِينَ.

نَحْكُ بِأَلَمُنِي نَحْكُ بِأَلَمُنِي: هَجْلَهَ
مَنْبَرِي: سَهْلُ كِي مَنْبَرِي: هَسْهَ
لَحْنِي
وَهَجْلُ بِأَلَمُنِي: نَهْهَ حَجْهَ وَتَلْ:
هَرْكَهَ بِأَلَمُنِي: هَهْهَ حَجْهَ وَتَلْ:
بَجْهَ هَكْشَا: هَهْهَ وَتَلْ مَنْبَرِي:
أَبَدْمَجْهَ هَجْهَ: وَتَلْ مَكْجَ
نَحْكُ
لَهْلُ وَجْهَ مَهْهَ: وَهَهْ مَنْبَرِي
خَافْتَهَ: وَاجْهَ هَاشِي:
وَمَجْجَهَ حَلْ هَجْجَرُ
مَهْجُوسَا حَهْهَ وَاهْجُوبُ: وَهَجْلُ
مَكْجَاهُ: هَرْهَ حَجْهَ مَنْبَرِي: هَسْهَ
لَحْنِي
نَحْكُ بِأَلَمُنِي نَحْكُ بِأَلَمُنِي: هَجْلَهَ
مَنْبَرِي: سَهْلُ كِي مَنْبَرِي: هَسْهَ
لَحْنِي

لَهُ سَهْطًا أَلْبَنَجِيهِ. هَجَّه
مَجْمُلاً. وَجَلَّسَ هَهُ لَأَوْحَهُ
وَمَنْ لَأَمَّا وَنَعَى حَهُ. هَجَّ لَأَمَّا
وَحَلَّ نَهَب. هَجَّ حَلَّ مَلَمَّج
لَهُ ❖

تاو حاطويه إتكشاف وبعاو
شوبقونو. دَفِشِحو ثَرَعَه دُمُورِيُو
لَايُنُو دُنُوقَشْ بِهِ. وَحُولُ أَيْنُو دُشُويل
نُوسِب وَذُبُوعه مِشِهَب لِه.

هَلُمُّوا أَيُّهَا الْخُطَاةُ، تَضَرَّعُوا وَالتَّمِسُوا الْغُفْرَانَ، فَأَبْوَابُ الرَّبِّ مُشْرَعَةٌ لِمَنْ
يَقْرَعُهَا. فَكُلُّ مَنْ يَسْأَلُ يَنَالُ، وَكُلُّ مَنْ يَطْلُبُ يُعْطَى لَهُ ❖

لَهُ لَمَّجَّ لَأَمَّا. هَجَّجَّ
لَأَمَّجَّ. هَمَّجَّ وَنَحَّ وَنَفَّ لَأَمَّجَّ.
هَجَّجَّ وَاجَّجَّ. مَجَّجَّ رَهَّجَّ
هَجَّجَّ. هَجَّجَّ جَمَّجَّ
هَجَّجَّ ❖

أَلُوهُو دُقَابِلُ إِمْرِهِ دُهُوبِلُ تَامِيمُو.
وَقُورِيُونِهِ دُنُوحُ زَادِيْقُو وَذَجَّجَّ دَابْرُوهُوم.
قَابِلُ صُومَان وَصَلُوثَان وَفَانُو بَرَحْمِيَك
شَلُوثَانُ .

أَيُّهَا الرَّبُّ الَّذِي تَقَبَّلَ حَمَلَ هَابِيلَ الْوَدِيعِ وَقَرْبَانَ نُوحَ الصَّدِيقِ وَذَبِيحَةَ إِبْرَاهِيمَ.
تَقَبَّلْ صُومَنَا وَصَلَاتِنَا، وَاسْتَجِبْ بِرَحْمَتِكَ طَلَبَاتِنَا ❖

حَجَّجَّ. هَجَّجَّ لَأَمَّا. حَجَّجَّ
هَجَّجَّ. وَاجَّجَّ فَجَّجَّ مَجَّجَّ.
هَجَّجَّ وَجَّجَّ سَأَ. هَجَّجَّ
مَجَّجَّ. هَجَّجَّ. هَجَّجَّ
هَجَّجَّ ❖

عَبْدُ مُور دُوخَرُونُو طُوبُو لَعَانِيْذِهِ
مُهَائِمْنِهِ. دِحَالُ فَعْرُوحُ قَادِيْشُو
وَشَتِيُو دُمُوحُ حَائُو. وَنَقُومُونُ مِنْ
يَامِينُوحُ. بِيَوْمُو دُذُونُوحُو رَابُوثُوحُ .

اجْعَلْ يَا رَبُّ ذِكْرًا صَالِحًا لِلْمَوْتَى الْمُؤْمِنِينَ الَّذِينَ تَنَاولُوا جَسَدَكَ الْمَقْدَسَ
وَشَرِبُوا دَمَكَ الْحَيَّ. لِيَقِفُوا عَنْ يَمِينِكَ يَوْمَ ظَهْرِ عَظَمَتِكَ ❖

الدورة والتبخير

يَ مَعْلَمِي مَعْتَمِلًا حَمَكْتَهُ: مَحَلِّي: نُهَلَا حَبْنَمَا هَامَن حَمَمَا
هَلَا:

مَرِيَم دِيلْتُوُخُ وَيُوحَانُونُ دَعْمَدُوُخُ هِنُونُ
نَهْوُونُ لُوُخُ مَفِيَسُونَه حَلُوفِينِ إِثْرَاحَام
عَلِين، بَصْلُوثُ إِمُو دِيلْتُوُخُ وَذُخُولُهون
قَادِيشِيكَ إِزْمَرْمُوُخ .

نُهَلَا: مَدْنَم وَكَبَابِر هَمَسُ
وَاحْصِبُر: هَاهُ تَاهَهُ كَب
مَجْبَقُتْلَا سُلُجَب: أَلَاوُسُحْكَلِي.
حَرْكَلَا أَمَلَا وَكَبَابِر هَوْبَكَه
مَبْنَمَن أَوْحَدْنَجَب:

الكاهن: مَرِيَمُ وَالِدَتُكَ وَيُوحَنَّا مَعْمَدُكَ لِيَكُونَ شَفِيعِينَ لَنَا عِنْدَكَ وَارْحَمْنَا
بصلاة الأم التي ولدتك وجميع قديسيك أعظمك:

هَحْنِي مَعْتَمِلًا هَحَمًا مَحْنَبًا وَمَدْنِي هَهْنُهُ وَحَا (538+):

ويقول الشماسة والشعب معنيث مار سويريوس الكبير (الدورة والتبخير)

مُور مَلَكُو يَحْدُوِيُو بُرُو وَمِلْثَه دَابُو
شَمَائُونُو هَاو دِثَاو بَحْيُونَه لُو مُويوُثُو.
- قَابِل وَثُو بَطْيُوُثَه حَلُوف حَايه
وَفُورْقُونُو دُغْنَسُو دَبْنَائِي نُوشُو.
- وَتَكَشَام مِنْ قَادِيشْتُو وَمَشَابَحْتُو
بَثُولْتُو ذَحِيْثُو يُولِدَاتُ أَلُوهُو مَرِيَم.
- ذَلُو شُوخْلُوفُو هُوُو بَرْنُوشُو
وَصَطْلِبُ حَلُوفِينِ مَشِيْحُو أَلُوهُو
ذِيلَان.

مَدْنِي مَحَلَا سَسِبُلَا حَا هَمَكَلَاه
وَأَجَا مَحَلَا هَاهُ وَأَبَلَاهُ حَبَسَه
لَا مَحْنَبَالَا:
مَحَلَا هَالَا حَهْنَهَاه سُلُجَب سَتَا
هَجَه وَمَلَا وَجَبْمَا وَحَتْنَمَا.
هَالَا حَم مَحْنَبَلَا هَمَحْنَبَلَا
جَاهَلَا وَجَبَلَا مَحْنَبَلَا
مَدْنَم:
وَلَا مَحْنَبَلَا هَاهُ جَنْعَا هَالَا
سُلُجَب مَحْنَبَلَا مَحْنَبَلَا
هَجَمَلَاه حَمَمَلَا وَهَاه مَحْنَبَلَاه:

- وَبَمَوْتِهِ لَمَوْتَانِ دُوشَهُ وَقَطْلِهِ وَيْشَاوُ
حَاذُ مِنْ تَلِيْشُيُوْثُو قَادِيْشُتُو.
- وَشَوِيُوْايْثُ مِسْتَعْدُ وَمَشْتَابَاخُ
عَامُ آبُوِيْ وَرُوْحِهِ قَادِيْشُ حُوْسُ عَالُ
كُولَانُ.

هَامْدُهُ سِبْ جِبْ نَاكْبُهُ
مَبْعَدًا.
هَمْدُهُ مَحْمَدُ جِبْ هَمْدُهُ
حَمْرُ أَجْبُهُ هُوْشُهُ مَبْعَدًا
نَكْبُهُ ❖

يا سيدي الملك الابن الوحيد وكلمة الآب السماوي المنزه بطبيعته عن الموت.
يا مَنْ ارْتَضَى بِنِعْمَتِهِ أَنْ يَتَنَزَلَ مِنْ أَجْلِ حَيَاةٍ وَخَلَاصِ الْجِنْسِ الْبَشَرِيِّ
فَتَجَسَّدَ مِنَ الْقَدِيْسَةِ الْمَجِيْدَةِ الْبَتُولِ الطَّاهِرَةِ وَالِدَةِ الْإِلَهِ مَرْيَمَ. وَصَارَ إِنْسَانًا
مِنْ دُونِ تَغْيِيرٍ وَصَلَبَ عَنَّا الْمَسِيحُ إِلَهَنَا. وَبِمَوْتِهِ دَاسَ وَقَتْلَ مَوْتِنَا وَهُوَ أَحَدُ
أَقَانِيْمِ الثَّالُوْثِ الْأَقْدَسِ. وَبِالْمَسَاوَاةِ وَالْإِجْمَالِ يُسَبِّحُ لَهُ وَيُمَجَّدُ مَعَ أَبِيهِ وَرُوْحِهِ
الْقُدُّوسِ فَتَعَطَّفَ عَلَيْنَا جَمِيْعًا ❖

مَهْوُجًا بِأَكْبًا التَّقْدِيْسَاتِ الثَّلَاثَةِ

الكاهن: قَادِيْشَاتِ أَلُوْهُ
الشَّعْبُ وَالشَّمَامَسَةُ: قَادِيْشَاتِ
حَيْلُوثُو. قَادِيْشَاتِ لُو مُيُوْثُو.
دِصْطَلِبْتُ حُلُوْفَيْنِ إِثْرَا حَامِ عُلَيْنِ .

نَهْلًا: مَبْعَدًا كَلْمًا.
حَتْبُ حَمْرًا هَمْعَمْعَمًا لَحْمًا احْتَبُ:
مَبْعَدًا سَكْبًا
مَبْعَدًا لَا مُنْهَبًا
وَأَرْجَاهُ سَكْبُ الْبَاوُسْمُحِكِي ❖

الكاهن: قَدُّوسِ أَنْتِ أَيُّهَا الْإِلَهِ .
يَرْدُ الشَّمَامَسَةُ وَالشَّعْبُ ثَلَاثَ مَرَاتٍ:

قَدُّوسِ أَنْتِ أَيُّهَا الْقَوِيُّ. قَدُّوسِ أَنْتِ غَيْرِ الْمَائِتِ، يَا مَنْ صُلِبْتَ عَنَّا اِرْحَمْنَا ❖
هَمْعَمْعَمًا مَحْبَبِي: مَهْوُجًا كَمْعَمْعَمًا مَهْوُجًا مَهْوُجًا ❖

الشَّمَامَسَةُ وَالشَّعْبُ: قُورِيلْيُسُون. قُورِيلْيُسُون. قُورِيلْيُسُون . يَا رَبُّ اِرْحَمْنَا 3.

قَتْنًا مَتْنًا القراءات المقدسة

مِمْ قَتْنًا قَتْنًا وَجَهْ كَهْ مَكْسًا مَعْقَمًا مَكْمًا أَمْنًا:

قبل قراءة رسالة مار بولس الرسول يرتل الشمامسة والشعب:

فُولُوس شَلِيحُو طوبُونُو شَمْعَت دُومَار.
دِنْ نُوش نِيثَه نُسَابَرُخُون. لُبَار مِنْ مُو
دُسَابَرُخُون. وَن مَالَاخَاو مِنْ رُومُو.
نُوه مَحْرَام مِنْ عِيثُو. دُهو نُبَعِين لَام
يُولْفُونَه مَشَحْلَفَه مِنْ كُول جَابِين.
طوبُ لَايْنُو دَبْيُولْفُونَه دَالُوهُو شَارِي
وَشَالِم.

قَهْ كَهْ مَكْسًا لُهَنْدَا مَعْنَه
وَأَمْنًا: وَنَا إِيه نَالَا مَعْنَه
لَجَب مَع مَالَا مَعْنَه: وَنَا
مَلَا لِه مَع وَهْمَا: نَهْدَا مَسْم
مَع خَبَالَا: وَهْدَا لَجَب كَم مَعْنَه
مَعْتَلَجَا مَع نَالَا مَعْنَه: لُهَج
لَالَا وَجَهْ كَهْ وَكَلَهَا مَعْنَه
مَكْم.

قَدْ سَمِعْتُ بُولُسَ الرَّسُولِ الْمَغْبُوطَ يَقُولُ: إِذَا جَاءَ مَنْ يُبَشِّرُكُمْ بِخِلَافِ مَا
بَشَّرْنَاكُمْ، وَلَئِنْ كَانَ مَلَاكًا مِنَ السَّمَاءِ، فَلْيَكُنْ مَحْرُومًا مِنَ الْبَيْعَةِ، وَهَذَا إِنَّ
تَعَالِيمَ مُخْتَلَفَةً تَظْهَرُ مِنْ كُلِّ الْجِهَاتِ فَطُوبَى لِمَنْ بَدَأَ وَانْتَهَى بِتَعْلِيمِ اللَّهِ.

الشماس: مِنْ إِكْرُتُو دُفُولُوس
شَلِيحُو ذَلُوث ... بَارْخُمُور.
الشعب: شَوْبُحُو لُمُورَه دَشَلِيحُو
صَلُوثَه عَامَانْ آمِين.
الشماس: آحَاي ... بَارْخُمُور.

مَعْنَه: مَع أَلْبَالَا وَجَهْ كَهْ
مَكْسًا وَكَلَهَا ... دَبْعَمَنِي.
مَعْنَه: مَع جَسَا كَمْنَه وَكَسَا:
رَكَلَهَا مَعْنَه أَمْنَه.
مَعْمَمًا مَعْنًا د: أَمْنًا: مَعْمَكَم
د: دَبْعَمَنِي.

الشماس: مِنْ رِسَالَةِ الْقَدِّيسِ مَار بُولُسِ الرَّسُولِ إِلَى ... بَارْخُمُور.
الشعب: الْمَجْدُ لِرَبِّ الرَّسُولِ، صَلَاتُهُ مَعْنًا آمِين.
الشماس يبدأ القراءة ب: يَا إِخْوَتِي ... **وينتهيها ب:** بَارْخُمُور.

الكاهن: في زمن تدبير سيدنا وإلهنا ومخلصنا يسوع المسيح، كلمة الحياة الإله الذي تجسد من البتول القديسة مريم، تمت هذه الأمور كما يلي:

حما: معه صلبه معه ومعه. **الشعب:** نوؤمن ونعترف.

نؤمن من أجله: هجعه كماله أمه: همنه هكماله حببه.

يتلو الكاهن الإنجيل المقدس ويختتم القراءة بلفظة "الأمن والسلام لجميعكم".

بعد تلاوة الكاهن للإنجيل المقدس، يرتل الشمامسة الترتيلة المناسبة لليوم. في أيام القدايس العادية يرتل الشمامسة هذه الترتيلة:

بُحُولُزبان وَبُحُولُعدُون. دُخِيرين نُبِيّه
وَشَلِيحه دُخِرَز سُبَارُثُوخ بِثُ عامه.
دُخِيرين كينه وُزادِيقه دُنْصاخ وَثُكالال.
دُخِيرين سُوهدده وُمودُيونه دُسَيبار
شِنده وولُصُونه، دُخِيرُوي يُولُداث
أَلُوهُو وُقَادِيشه وُعَانِيده مُهايمنه .

نُهو نُجُبو: هَمَعُكم لَأَهَبُكُنه.
مَعَقُمتُنا أُمْنِ مَدُه كَمُما وُهو ما.
أُوب مَهوُجا حُبُما هه: أُمْنِ:
حُبُكُجِه هَجُكُجُ: وُجُنْجِه بَجُنا
هَمَكُتُنا وُأَجِه هَجُنا بَر كَمه
حَقُمتُنا: وُجُنْجِه قُاتنا هِأُومُما وُيُرمه
هَإِبُكُكه: وُجُنْجِه هُهو هِأُومُما
وُهو هُهو هُهو هِأُومُما: وُجُنْجِه هه
كُجُبا كُله هَمَقُمتُنا هَجُكُجُبا
مَهَمُمتُنا.

في كل وقت وأوان لنذكر الأنبياء والرسل الذين نشرُوا بشارتك في الأمم. ونذكر الصديقين والأبرار الذين انتصروا وتكلموا. ونذكر الشهداء والمُعترفين الذين احتملوا الشدائد والضيقات، نذكر والدَةَ الإله والقديسين والأموات المؤمنين ❖

وفي أيام الأحاد والأعياد يرتل الشمامسة:
لَأُوهُو دُبَعْدُعيذه أَفْصاخ لَشُمَايُونه
وَلَارَعُونُويِه. شوبُجو ناسِق لِه كاذ

هه: وُوب حَقُما هِأُومُما: أُمْنِ:
لَأُكه هِأُومُما هِأُومُما هِأُومُما
هَإُومُما: هُهو هُهو هُهو

[illegible]

أَوْمِرِينَان. شَابَاخْ لَمْوَرِيُو بُقْوَدْشَه
قَادِيشْ قَادِيشْ قَادِيشَاتْ مُوَرِيُو. هَاوْ
دَمَلِنْ شَمَائُو مِنْه. وَاَرْعُو مِنْ تَشْبَحُوْتَه.
عَلَوِيَه قُعاوْ لِهْ قَادِيشْ. وَتَحْتُوِيَه بُرِيخْ
مِنْ أَتْرَه. وَاَبُو دُقُوْعَه مِنْ رَوْمُو دُھوناوْ
بَرْ حَايِبْ .

لِلَّهِ الَّذِي بَعِيدُهُ أَبْهَجُ السَّمَاوِيِّينَ وَالْأَرْضِيِّينَ نَرْفَعُ مَجْدًا قَائِلِينَ: سَبِّحُوا الرَّبَّ فِي قُدْسِهِ. قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ أَنْتَ أَيُّهَا الرَّبُّ. السَّمَاءُ مَمْلُوءَةٌ مِنْهُ، وَالْأَرْضُ مِنْ تَسَابِيحِهِ. الْعُلَوِيُّونَ يَهْتَفُونَ لَهُ قُدُّوسٌ وَالسُّفْلِيُّونَ مُبَارِكُونَ فِي مُلْكِهِ. وَالْآبُ يَهْتَفُ مِنَ الْعُلَى هَذَا هُوَ ابْنِي الْحَبِيبِ ❖

مَمَرٌ: مَعَهُ مَعَ مَا كَفَّ قَهْرًا
الشَّمَّاسُ: سَطَوْنِ قَالَوَس.
قوريليسون.

الشماس: سَطُومِن قَالُوس قورِيلَيْسُون (لِنَقْفُ حَسَنًا، يَا رَبُّ اِرْحَمْ)

فَهُلَّا رُحًا حَسَمْتُمْ بِهِ زُجَاجًا كَالْعُصَا مَعَهُ سَمْعَتًا

ثم يختار الكاهن احدى صلوات الغفران (فروميون) وهى متبدلة

بحسب السنة الطقسية:

حُصُولًا: بِرَّكَ جُكْ هَوَسْعَا هَسْلَا مَحْ
مَنْ مَ تَجَا مَنْ مَ مَسْعَا وَمْ
حَكْ هَكْ وَ: أَعْدَمَا
هَاهُ وَبَا هَهُ وَ هَهُ كَمَا هَهُ مَنْ مَ
هُجَا وَلَا جُهَا: أَمْسَامْ تَجَا
هَجَا وَ تَعْدَا وَ تَعْم:

الكاهن: نَصَالِهْ خَوْلَانْ وَرَحْمَهْ وَخُنُونُو
مِنْ مُوزِيُو نَبْعَه. مُوزِيُو مَرَحْمُونُو. رَاحِم
عَلَيْنْ وَعَادَارَيْن. تَشْبُوخْتُو وَتَوْدِيثُو
وَهَذَرُو وَقُولُوسُو وَرَوْمَرُومُو رَابُو وَطُوبُو
ذَلُو بُوَطِلْ. أَمِينُوَايْشْ بَخُولُزْبَانْ
وَبَخُولْعِدُونْ نِشْتُوهُ دَنَاسِقْ:

بِأَمْنِهِمْ.

حَبَّ كَيْ مَنِي هَا لَأَكِّي هَا
لَحْمِي وَزَيْ هَجْنِهِمْ كَيْ هَمَّ
رَكْعًا هَا بَقْعَةً هَا
تَسْطَبْ مَنِي حَبْلَهُ مَتِي هَا
مَقْبَلًا هَا حَمَلَهَا مَعْتَمَلًا
يُوه جَا: حَمَلْتُهُ بَر مَنِي جَا
هَا حَا.

هَلَسْنَا هَا هُجَا هَا وَهَكْبَا
حَجَبًا وَهَكْمًا: مَنِي وَهَمًا
هَوَكْمًا أَمَّا حَكْبَ هَا حَمَلَكُمَا
مَعْسًا هَا وَكَبِ وَهَم هَا
هَجَبَ لَأَم: مَنِي بَر مَنِي كَيْ
هَكَبِ هَا جَا هَا وَهَمًا مَعْمَلِي
هَا هَجَلَجِي حَلَكَمِي ❖

ذَثَبُوخْتُو.

عَنِي لَان مُور. وَثُو لِيُولَان وَثُو
لَعُودَرُونَان وَفُورُق لَان وَقَابِل صَلَاوُثَان
وَثَخِشْفُوثَان، وَبَاطِل مَنَان لُحُولُنْ
مَرْدُوُوثُو قَشِيُوثُو. وَلَشَبَطَه مَشِيْمُونَه
ذَرُوعُوزُو بَمَرَحْمُوثُخ مُورِيُو خَلِي وَاعْبَارُ.

وَلَحَرْتُو طُبْتُو هُوِي دَمَلِيخُو لَعَبْرَه
ذَشْلُومُو مُورُو ذَشِينُو وَذَشْلُومُو أَشُو
لُحُولَان، وَلَشُولُومُو مَشِيخُويُو هَاوُ
ذَلُوخ رَحِيم وَفِيَه وَشُوفَار لِيَقُور رَابُوثُوخ
شَاكِن لَان، وَلُوخ شُوبُحُو وَثُودِيُشو
مَسْقِينَان. هُوشُو وَبُخُولَزَبَان لُعُولَمِين.

اللَّهُمَّ اَمْنَحْنَا بِعَطْرِ الْبَخُورِ هَذَا عَفْوَاً وَغُفْرَانًا وَتَطْهِيراً، صَافِحَا عَنَّا وَمُتَغَاضِيَا
عَنْ آثَامِنَا، وَاغْفِرْ لِي خَطَايَايَ الْكَثِيرَةَ وَالْعَظِيمَةَ الَّتِي لَا تُحْصَى مُتَجَاوِزَاً عَنْ
ذُنُوبِ عِبَادِكَ الْمُؤْمِنِينَ، وَارَأْفَ أَيُّهَا الْجَوَادُ وَارْحَمْنَا.

تَذَكَّرْنَا اللَّهُمَّ ذَاكِرًا نَفُوسَنَا وَأَنْفُسَ آبَائِنَا وَإِخْوَتِنَا وَرُؤُسَائِنَا، وَمُعَلِّمِينَا وَمَمُوتَانَا،
وَأَنْفُسَ جَمِيعِ الْمَوْتَى الْمُؤْمِنِينَ أَبْنَاءِ الْبَيْعَةِ الْمُقَدَّسَةِ الْمَجِيدَةِ.

أَرْحَ يَا رَبُّ أَنْفُسَهُمْ وَأَرْوَاحَهُمْ وَأَجْسَادَهُمْ، وَأَنْضَخْ عِظَامَهُمْ بِنَدَى
رَحْمَتِكَ وَحَنَانِكَ، وَكُنْ غَافِرًا لَنَا وَلَهُمْ، أَيُّهَا الْمَسِيحُ إِلَهَنَا وَمَلِكُنَا، رَبَّ الْجَلَالَةِ
الرَّوُوفِ.

اسْتَجِبْنَا أَيُّهَا الرَّبُّ رَبَّنَا وَكُنْ لَنَا مُعِينًا وَخَلِّصْنَا وَتَقَبَّلْ دَعَوَاتِنَا وَابْتِهَالَنَا كَرَمًا.
وَأَبْعِدْ عَنَّا بِرَحْمَتِكَ وَحِلْمِكَ جَمِيعَ الْعُقُوبَاتِ الشَّدِيدَةِ، وَالضَّرَبَاتِ الْمُؤْذِيَةِ.
وَوَفَّقْنَا يَا رَبَّ الْأَمْنِ وَالسَّلَامِ جَمِيعًا إِلَى الْآخِرَةِ الصَّالِحَةِ التَّامَّةِ الْمَحْفُوظَةِ
لَأَهْلِ السَّلَامِ، وَامْنَحْنَا نَهَايَةَ مَسِيحِيَّةٍ تُحِبُّهَا وَتَرْضَاهَا وَتَلِيْقُ بِجَلَالِكَ الْإِلَهِيِّ
وَإِيَّاكَ نَحْمَدُ مُسَبِّحِينَ الْآنَ وَإِلَى أَبَدِ الْآبِدِينَ.

جلوس

إِنَّا نَسْجُدُ أَمَامَكَ يَا إِلَهَ الْآلِهَةِ وَسَيِّدَ
السَّادَاتِ، يَا قَاضِيَ الْقَضَاةِ الْمَخُوفِ
عَلَى السَّلَاطِينَ، أَيُّهَا الْعَلِيُّ الَّذِي
يَرْهَبُ النُّورَانِيُّونَ بِهَاءِهِ، وَيَرْتَاعُ
الْمَلَائِكَةُ الرُّوحَانِيُّونَ مِنْ مَنْظَرِهِ، إِلَيْكَ
نَبْتَهِلُ يَا إِلَهَنَا الْعَلِيُّ لَأَنَّكَ أَهْلَتَنَا
لِخِدْمَةِ السَّرَافِيمِ الْقَدِيسِينَ، وَأَشْرَكْتَنَا
بِأَسْرَارِكَ الْإِلَهِيَّةِ الْمَسْجُودِ لَهَا، لِتُبَرِّرَنَا
بِرَأْفَتِكَ الْجَزِيلَةِ، فَنَمْتَثِلَ بَيْنَ يَدَيْكَ
وَأَمَامَ مَذْبَحِكَ الْمُقَدَّسِ بِطَهْرٍ وَقَدَاسَةٍ،
وَنَخْدُمَكَ خِدْمَةً كَهْنُوتِيَّةً نَقِيَّةً فِي
مَائِدَتِكَ الرُّوحَانِيَّةِ.

وَأَرْسِلْ أَلَلَّهُمَّ رُوحَكَ الْقُدُّوسَ لِيُقَدِّسَ
هَذَا الْخُبْزَ وَهَذِهِ الْخَمْرَ الْمَوْضُوعَيْنِ
أَمَامَنَا، وَيُطَهِّرَنَا مِنْ جَمِيعِ أَذْرَانِ
الْخَطِيئَةِ مُنْقِيًا أَفْكَارَنَا وَنَوَايَاَنَا وَمُقَدِّسًا

مِمْسِرَ كَلَمَةِ كَلَمَةٍ هَذَا مَدَّةُ
مِمْسِرَ وَتِلَا وَتِلَا هُوَ سَلَا حَلَا
مَكَلَمَتَا: هُوَ وَمَا وَهَبَ تِلَا
مِمْسِرَ أَلَلَّهُمَّ هُوَ أَحَبُّ وَهَسُتَا مِمْسِرَ
سَلَا: هُوَ بِنِي هُوَ مَجْهَسُ
لَا كَلَمَةً لِبَرِّ وَاحِدَةً
حَلَا مَعْمَدًا وَهَسُتَا مِمْسِرَ
هَسُتَا جَلَا خَلَا وَهَسُتَا
بُلَا كَلَمَةً لِبَرِّ: وَبَلَسُتَا كَلَمَةً
مَجْتَلَا أَمَّا وَنَقَمَ مِمْسِرَ
مِمْسِرًا: هُوَ مِمْسِرَ مِمْسِرًا وَكَلَمَ
مِمْسِرًا: هُوَ جَلَا كَلَمَةً مِمْسِرًا
فَلَا هُوَ وَكَلَمَ وَهَسُتَا.

هَلَا هُوَ وَهَسُتَا وَكَلَمَ مِمْسِرًا هَلَا مِمْسِرَ
كَلَمَةً هَلَا مِمْسِرًا هَلَا مِمْسِرَ
مِمْسِرَ: هَلَا هَلَا جَلَا هَلَا
هَلَا مِمْسِرَ هَلَا مِمْسِرَ هَلَا مِمْسِرَ

نُفُوسَنَا وَأَجْسَادَنَا لِكَي نُقَدِّمَ لَكَ ذَبَائِحَ
ذِكِّيَّةً طَاهِرَةً فَتَسْتَحِقَّ السَّعَادَةَ الَّتِي
وَعَدْتَ بِهَا قَدِّيسِيكَ، وَمَعَهُمْ وَفِيَمَا
بَيْنَهُمْ نُسَبِّحُكَ حَامِدِينَ أَبَاكَ وَرُوحَكَ
الْقُدُّوسَ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى الْأَبَدِ ❖

وَأَمْنَهُمْ مَعِي كُلَّ زَهْرٍ حَسَنٍ
بِسُلْبِهِمْ. أَمَّا بِيَجْهٍ كَرِيمٍ وَجْهًا
هَئِثًا هَلَا مَهْمًا. هَمْدًا
لَهُمْ جَا بِمَكْنَاهُ حَقِيقَةٍ
هَاجِسًا حَمْدًا هَجَسًا هَجَسًا
نَحْمَدُكَ كَرِيمًا هَجَسًا هَجَسًا لَأَجْهَرِ
هَكَذَا سُبُّ مَبْعَا. هُمَا هَجَسًا
حَلَمْنِ ❖

وقوف

بِ مَعْلَمٍ نَهْلًا حَسَمُهُمْ. مَعْمَمَةً هَكْمًا أَمْنِ:

بعد أن يكمل الكاهن قراءة الحساية (صلاة الإستغفار)، يقول الشماسة والشعب:

آمِينَ مُورِيُو نَقَابِلَ حَوْسُويُوخَ وَلَانَ
نُعَادَارُ بَصْلَاوُوتُوخَ ❖

أَمْنِ مَعْمًا مَعْمًا مَعْمًا
بِحَوْ حَرْكَةُ لُورِ ❖

آمِينَ، تَقَبَّلَ الرَّبُّ اسْتِغْفَارَكَ وَأَعَانَنَا بِدَعَوَاتِكَ.

الكاهن: شَلُومُو لُخُونُ مِنْ أَلُوهُو
نَقَابِلَ حَوْسُويُو ذُحُوبِهِ وَشُوبُقُونُو
ذُخْطُوهِهِ بَثْرِيَهُونُ عُولِمِهِ لُغُولَامُ
عُولَمِينَ ❖

صُهْلًا: مَعْمًا مَعْمًا مَعْمًا
نَعْمًا مَعْمًا مَعْمًا مَعْمًا
بِسُلْبِهِمْ. خَلَقْتَهُمْ خَلَقًا حَكَمًا
حَلَمْنِ ❖

الكاهن: السَّلَامُ لِجَمِيعِكُمْ، فَلْنَحْظَ مِنَ الرَّبِّ بِغُفْرَانِ الذُّنُوبِ وَالصَّفْحِ عَنِ
الْخَطَايَا فِي الْعَالَمِينَ وَإِلَى أَبَدِ الْآبِدِينَ .

الشَّعْب: آمِينَ .

الكاهن: إِنُّو ذِنْ عَبْدُو مَحِيلُو وَحَاطُويُو
لَأَلُوهُو إِعْنِهِ وَيَمَارُ: قَادِيشَ أَبُو قَادِيشُو.

صُهْلًا: أَمَّا يَوْمَ حَجَبًا مَسْبَلًا سَهْلًا
بُكْلًا أَحْمَلًا هَامًا: مَبْعَا أَجَا
مَبْعَا ❖

حَمُّا: آمين.

صَهِلَا: + مَبِّمَ خَا مَبِّمَ ❖

حَمُّا: آمين.

صَهِلَا: + مَبِّمَ وَهْلا مَبِّمَ

بِمَبِّمَ حَبْنَمَ بَسْلُمَا حَبْنَمَ

نَبْ سَاهَ هَمْدُومَ حَلَا بَعْقَلَا

بَعْقَلَا بَسْلَمَ بَكَلَا هَوَّاجَةً

هَوَّاسَتَا هَوَّاسَتَا هَوَّاسَتَا

هَوَّاسَتَا حَبْنَمَ هَمْدُومَ حَبْنَمَ

بَحْبَلَا مَبِّمَ هَمْدُومَ

خَلَّوْهَ حَلَقَا حَلَمَ

حَلَمَ ❖

الشَّعْب: آمين.

الكاهن: قَادِيشْ بَرُو قَادِيشُو.

الشَّعْب: آمين.

الكاهن: قَادِيشْ رُوخُو حَايُو قَادِيشُو

ذَمَّقَادِشْ لَفِيرُمُو ذَحَاطُيُو عَبْدَه.

كَاد حُويسَ وَمِثْرَاحَامَ عَالْ نَفْشُوثَانْ.

وَنَفْشُوثَنْ، نَفْشُوثُو حَيْثْ دِيلَانْ

وَذَابُوهَيْنْ وَذَاحَيْنْ وَذَرَابُونَيْنْ وَذَمْلُفُونَيْنْ

وَذَعَانِيدَيْنْ وَذُخُولُوهُونْ عَانِيدَه مُهَائِمْنَه

يَلْدَه دُعِيْشُو قَادِيشْشُو وَمَشَابَحْتُو

بَشْرِيْهُونْ عُولْمَه لَعُولَامْ عُولْمَيْنْ ❖

الكاهن: أَنَا عَبْدُ اللَّهِ الضَّعِيفِ الْخَاطِئِ أَهْتَافُ قَائِلًا: + قُدُّوسٌ هُوَ الْآبُ

الْقُدُّوسُ .

الشَّعْب: آمين .

الكاهن: + قُدُّوسٌ هُوَ الْإِبْنُ الْقُدُّوسُ .

الشَّعْب: آمين .

الكاهن: + قُدُّوسٌ هُوَ الرُّوحُ الْقُدُسُ الَّذِي يُبَارِكُ مَبْخَرَةَ عَبْدِهِ الْخَاطِئِ، رَاحِمًا

أَنْفُسَنَا وَأَنْفُسَ آبَائِنَا وَأَخَوَتِنَا وَعُظْمَائِنَا، وَمُعَلِّمِينَا وَمَوْتَانَا، وَجَمِيعِ

الْمَوْتَى الْمُؤْمِنِينَ أَبْنَاءِ الْكَنِيسَةِ الْمُقَدَّسَةِ وَالْمُمَجَّدَةِ فِي الْعَالَمِينَ وَإِلَى

أَبَدِ الْآبِدِينَ ❖

الشَّمَّاس: سُوْفِيَاثَه وَفَرُوسْكَوْمِنْ نَقُومْ

شَافِيرْ كُولَانْ بَصْلُوث "كُوْهْنُو مَيَقْرُو"

(أَوْ آبُون مَعْلِيُو، أَوْ كَوْمُرُو رَابُو) نَعْنَه

مَحْمَمُلا: هَهْجَلَالَا هَهْجَهْمَهْ

نَهْمَ هَهْجَهْ نَكَلْ خَرَكَمَا هَهْلا هَهْلا

مَحْمَمَا (أَهْ أَجَمَ) مَحْكُمَا، أَهْ

نَهْمَنَ (نَحْلَا) نَحْلَا هَهْلا:

وَحَمَلْتُهُ بِهَ هَهُ كُصًا لَا أَمَّ .
 هَجَبٌ وَهَسَا مَبْعَا وَامِلَهَ . مَدْنَا
 مَسْنَا وَبَلَا: هَهُ وَهَى أَجَا بَقَم
 هَحْم أَجَا هَحْم خَا مَهَلَّجَب
 هَمَعَلَّحَس .
 هَهُ وَهَلَّ خَلَجَتَا هَجَمَكَشَا: هَجَبَا
 حَبَا مَبْعَا مَدْنَا مَدْنَا هَكَمَّ
 هَمَكَسْنَا .
 هَمَهَ وَهَى وَهَبَا . مَحَصَّ وَهَبَا
 كَمَهَجَعَا وَهَلَّتَا .
 هَمَهَمَّتَبْ كَمَصْنَا وَهَتَلَا هَكَشَا
 مَبَلَا وَجَحَلَمَا وَهَلَّجَب: أَمَّ
 خَجَصَب .

لُو آيْث .

وَبَحَاذُ رُوخُو قَادِيشُو . دِشَاوُ مُورِيُو
 مَحْيُونُو دُخُولُ . هَاوُ دَمِنْ آبُو نُوفِقُ .
 وَعَامُ آبُو وَعَامُ بَرُو مِسْتَعِدُ وَمِشْتَابَاخُ .
 هَاوُ دَمَالِلُ بَنِيَّهَ وَبَشَلِيحَه . وَبَحَذُو
 عِيْتُو قَادِيشْتُو . قَاتُولِيقِي وَشَلِيحُوئُو .
 وَمُودِنَانُ دَحَذُوِي مَعْمُودِيشُو . لَشُوبَقُونُو
 دَحَطُوِهَه .
 وَمَسَاكِنَانُ لَقِيُومْتُو دَمِيشَه . وَلَحَايَه
 حَاهَه . دَبْعُولْمُو دَعْشِيذُ .
 آمِينَ بَارَخْمُورُ

الكاهن: نؤمنُ باللهِ واحدٍ ...

الشعب: الآبُ الضابطُ الكلِّ خالقُ السَّمَاءِ والأَرْضِ وَكُلِّ مَا يُرَى وَمَا لَا يُرَى .

وَيَرْبُّ وَاحِدٍ يَسُوعَ الْمَسِيحَ ابْنَ اللَّهِ الْوَحِيدِ الْمَوْلُودِ مِنَ الْآبِ قَبْلَ كُلِّ الدَّهُورِ .
 نُورٌ مِنْ نُورٍ، إِلَهٌ حَقٌّ مِنْ إِلَهٍ حَقٍّ، مَوْلُودٌ غَيْرِ مَخْلُوقٍ، مَسَاوٍ لِلآبِ فِي
 الْجَوْهَرِ، الَّذِي بِهِ صَارَ كُلُّ شَيْءٍ، الَّذِي مِنْ أَجْلِنَا نَحْنُ الْبَشَرُ، وَمِنْ أَجْلِ
 خَلَاصِنَا نَزَلَ مِنَ السَّمَاءِ وَتَجَسَّدَ مِنَ الرُّوحِ الْقُدُسِ وَمِنْ مَرْيَمَ الْعَذْرَاءِ وَالِدَةِ
 الْإِلَهِ، وَصَارَ إِنْسَانًا وَصَلِبَ عَوَضًا عَنَّا فِي عَهْدِ بِيلاطُسَ الْبُنْطِيَّ . تَأَلَّمَ وَمَاتَ
 وَدُفِنَ وَقَامَ فِي الْيَوْمِ الثَّالِثِ كَمَا شَاءَ .

وَصَعِدَ إِلَى السَّمَاءِ وَجَلَسَ عَنْ يَمِينِ الْآبِ وَأَيْضًا سَيَأْتِي بِمَجْدٍ عَظِيمٍ لِيَدِينِ
 الْأَحْيَاءَ وَالْأَمْوَاتَ، ذَلِكَ الَّذِي لَيْسَ لِمُلْكِهِ انْقِضَاءٌ .

وَنُؤْمِنُ بِالرُّوحِ الْقُدُسِ الرَّبِّ الْمُحْيِي الْكُلَّ، الْمُنْبِتُّقِ مِنَ الْآبِ وَمَعَ الْآبِ وَالابْنِ
يُسَجِّدُ لَهُ وَيُمَجِّدُ، النَّاطِقِ بِالْأَنْبِيَاءِ وَالرُّسُلِ.

وَبِكَنِيْسَةٍ وَاحِدَةٍ جَامِعَةٍ مُقَدَّسَةٍ رَسُوْلِيَّةٍ، وَنَعْتَرِفُ بِمَعْمُوْدِيَّةٍ وَاحِدَةٍ لِمَغْفِرَةِ
الْخَطَايَا وَنَتَرَجَّى قِيَامَةَ الْمَوْتَى وَالْحَيَاةَ الْجَدِيْدَةَ فِي الْعَالَمِ الْآتِي.
أَمِيْن بَارَخْمُوْر.

مَقَم: هُهُم مَلَكُهُمْ. مَهُوْمَا | الشَّمَّاس: سَطُوْمِن قَالُوْس.
كُمُهُ ❖ قوريليسون ❖

الشَّمَّاس: سَطُوْمِن قَالُوْس. قوريليسون (لِنَقِفْ حَسَنًا. يَا رَبُّ ارْحَمْ).



مَلَكُهُمْ مَهُوْمَا وَمَبَر مَهُوْمَا كَلَمًا

انتهت تحضيرات ما قبل القديس الإلهي

ܐܢܦܘܪܐ

ܐܢܦܘܪܐ ܕܝܥܩܘܒ ܕܝܠܝܒܝ
ܡܬܝܢܦܩܗܐ ܕܝܠܝܒܝ (ܐܡܕ 1171 م)

طقس الذبيحة الالهية
لمار ديونسيوس يعقوب ابن الطليبي
مطران آمد (دياربكر) (1171)

مَنْ يَهْتَمُّ بِحَقِّهِ دُونَ رُكْبٍ

مار ديونيسيوس يعقوب المَلْطِيّ المعروف بِابْنِ الصَّلِيبِي أَوْ (بَارصَلِيبِي) كَمَا فِي السُّرْيَانِيَّةِ، وَالْمَلَقَّبُ بِالْمَنْطَقِيِّ وَالْبَلِغِ. مِنْ كِبَارِ آبَاءِ الْكَنِيسَةِ السُّرْيَانِيَّةِ فِي الْقَرْنِ الثَّانِي عَشَرَ وَأَحَدُ أَهَمِّ مَلَاغِنَتِهَا. عَالِمٌ قَدِيسٌ، مُجَاهِدٌ دَافِعٌ عَنِ الْمَسِيحِيَّةِ، تَعَمَّقَ فِي الْأَدَبِ وَالتَّارِيخِ وَالْفَلَسَفَةِ وَاللَّاهُوتِ، وَفَسَّرَ الْكِتَابَ الْمُقَدَّسَ بِعَهْدِيهِ. سَقَفَ عَلَى أِبْرَشِيَّةِ مَرَعَشِ عَامَ 1148 وَفِي عَامِ 1155 ضَمَّتْ إِلَيْهِ أِبْرَشِيَّةُ مَنبِجَ، وَفِي عَامِ 1166 نَقَلَهُ الْبَطْرِيَرِكُ مَار مِيخَائِيلُ الْكَبِيرُ إِلَى أِبْرَشِيَّةِ أَمْدَ (دِيَارِ بَكْر) حَيْثُ رَقَدَ فِيهَا سَنَةَ 1171+، وَضَرِيحُهُ فِي كَنِيسَةِ الْعُذْرَاءِ (مَرْيَمَانَا) فِي دِيَارِ بَكْرٍ إِلَى جَانِبِ قَبْرِ مَارِ يَعْقُوبَ السُّرُوجِيِّ. وَهُوَ مُعَلِّمٌ وَمُرْشِدٌ مَار مِيخَائِيلُ الْكَبِيرُ الْبَطْرِيَرِكُ الْأَنْطَاكِيِّ الشَّهِيرَ (1199+).

لَهُ مُؤَلَّفَاتٌ عَدِيدَةٌ نَذَرُ مِنْهَا: كِتَابُ تَفْسِيرِ الْعَهْدِ الْقَدِيمِ، كِتَابُ تَفْسِيرِ الْعَهْدِ الْجَدِيدِ، كِتَابُ الْمُبَاحِثِ، كِتَابُ قَوَانِينِ التَّوْبَةِ وَالْإِعْتِرَافِ... وَهُوَ مُؤَلِّفُ الْقِسْمَةِ مَرْمًا: "هَلَا مِنْ أَمَلٍ مَعَهُ مَكَلًا كَلَامًا حَمِيمًا..." هَكَذَا حَقًّا تَأَلَّمَ كَلِمَةُ اللَّهِ بِالْجَسَدِ.. " وَضَعَ حِسَابَاتٍ عَدِيدَةً وَثَلَاثَ نَوَافِيرَ كُبْرَى وَوُسْطَى وَصُغْرَى. وَتُعْتَبَرُ هَذِهِ الْأَنَافُورَا الْأَكْثَرُ رَوَاجًا وَاسْتِعْمَالًا لَدَى الْإِكْلِيرُوسِ.

رُكُوعًا وَمَبْرُكَةً صَلَاةً قَبْلَ السَّلَامِ الْحَمْدُ

نَهْلًا: نَهْلًا هَاهُنَا هَهُنَا
مَمْلُوكًا هَبْ كَيْ خَبْرًا هُوَ
مَنْزِلًا: وَيَقْصِدُ كَيْ هَهُنَا
هَاهُنَا هَاهُنَا هَاهُنَا جَنْبًا
هَاهُنَا هَاهُنَا هَاهُنَا هَاهُنَا
هَجَلًا جَلَلًا

مَعْم: أَمَّا جَلَلًا.

نَهْلًا: مَكْمَلًا جَلَلًا.

مَعْم: هَحْمَ هَاهُنَا هَاهُنَا تَلَا
مَكْمَلًا كَسْبًا بَلَا إِيَّا هَاهُنَا
حَنَمَةً مَبْرُكَةً هَاهُنَا
حَنَمَةً وَمَنْ هَاهُنَا.

مَعْمَ حَلَا: مَكْمَلًا هَاهُنَا مَبْرُكَةً هَاهُنَا
وَالْمَعْمَ مَبْرُكَةً مَكْمَلًا مَبْرُكَةً وَمَعْمَ
نَحْمَ.

مَعْمَعْمَتًا: مَبْرُكَةً مَكْمَلًا هَاهُنَا.

الكاهن: السَّلَامُ لَجَمِيعِكُمْ.

الشَّمَّاس: وَمَعَ رُوحِكَ. لِنُعْطِ السَّلَامَ بَعْضُنَا لِبَعْضٍ كُلُّ وَاحِدٍ لِقَرِيبِهِ بِقُبْلَةٍ
مُقَدَّسَةٍ وَإِلَهِيَّةٍ بِمَحَبَّةٍ رَبَّنَا وَإِلَهِنَا. وَيَعْدُ إِعْطَاءَ هَذَا السَّلَامِ الْإِلَهِيِّ الْمُقَدَّسِ،
فَلْنَحْنُ رُؤُوسُنَا سَاجِدِينَ أَمَامَ الرَّبِّ الرَّحِيمِ.

الكاهن: اَمْنَحْنَا الْآنَ رَبَّنَا مَحَبَّةً
وَأُفَّةً وَأَمْنًا كَامِلًا، لِنَحْمَدَكَ
وَنُسَبِّحَكَ وَابْنِكَ الْوَحِيدَ وَرُوحَكَ
الْقُدُّوسَ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى أَبَدِ
الْأَبَدِينَ ❖

الشَّمَّاس: أَمِينَ بَارْخَمُور.

الشَّمَّاس: وَعَامَ رُوحِ دِيلُوح.
نِيلَ شُلُومُو حَذُودَهُ كُولَ نُوشِ
لُقَارِيْبِهِ بَنُوشَقْتُو قَادِيشُتُو
وَالُوْهُيْتُو بَحُوبَهُ دُمُورَانِ وَالُوْهَانِ.
مِنْ بُوْثَارِ شُلُومُو هُوْنُو
قَادِيشُو وَالُوْهُيْتُو دِثِيْهَبِ. تَوْبِ
قُدُومِ مُورِيْتُو مَرَحْمُونُو رِيشَيْنِ نَرَكَيْنِ.
الشَّمَّاس: قُدُومِيْكَ مُورَانِ وَالُوْهَانِ ❖

الشَّامْسَةُ: أَمَامَكَ رَبَّنَا وَالْهَنَا ❖

رُكُوعًا بِمُكْمَلًا هُوَ جِهَةٌ تَدْبَأُ صَلَاةَ السَّلَامِ وَالْبَرَكَةِ لَا كُنْدًا

الكاهن: وَيَارِكُنَا جَمِيعًا بِبَرَكَاتِكَ
غَيْرِ الزَّائِلَةِ، وَأَهْلُنَا لِلْعَمَلِ بِمَشِيئَتِكَ
وَمَشِيئَةِ ابْنِكَ الْوَحِيدِ وَرُوحِكَ
الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى أَبَدِ
الْأَبَدِينَ ❖

الشَّعْب: آمِينَ.

نُصَلُّ: هُوَ إِنْ حَبَّكَ حُزْنٌ
حَبَّهَ تَدْبَأُ لَا تَدْبَأُ وَمُكْمَلًا:
هَامَّةً كَيْ حَقَّحَ رَجُوبٌ
هَوْجَنٌ هَوْجَسٌ مَبْعَا: هُمَا
هَجَلَجٌ حُلُصٌ ❖

حُصًا: أَصْب.

رُكُوعًا بِجَنْهًا صَلَاةَ رَفْعِ الْمَنْدِيلِ لَا كُنْدًا

الكاهن: وَأَبْعِدْ عَنَّا رَبَّنَا كُلَّ فِكْرٍ
غَيْرِ طَاهِرٍ بِوَاسِطَةِ هَذِهِ الذَّبِيحَةِ
الَّتِي نَقَدَّمُهَا لَكَ، مُنَوِّرًا بِهَا نَفُوسَنَا
وَمُقَدِّسًا أَجْسَادَنَا، لِنَرْفَعَ إِلَيْكَ
الْحَمْدَ وَالشَّائِءَ، وَإِلَى ابْنِكَ الْوَحِيدِ
وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ
وَإِلَى أَبَدِ الْآبِدِينَ ❖

نُصَلُّ: هَلَجًا شَهْجًا رُأً وَشَهْمَ
مَنْ حَبَّ وَجَسًا هُمَا بِمَقْجَبَةٍ
كَبْرُ مَدْنًا. هَامَّةً وَتَهْ
حَبَقُفَلٍ هَمْبُ تَهْ
حَبَجَبَةٍ: وَتَقَمَّ كَبْرُ هَجَسًا
هَامَّةً وَمَدًا هَكْسَبُفَلًا جَنْبَرُ
هَلَهْمًا وَكَبْرُ مَبْعَا: هُمَا
هَجَلَجٌ حُلُصٌ ❖

مهم: دَجَمُزِب. بَقَم هَقَب.
بَقَم دِبَكَا بَقَم حَقَقَمَا.
بَقَم حَاهَمَا بَقَم حَقَبَمَا
بَقَم بِب تَك اُت حَتَا
هَدَمَمَمَا بِمَزَا. مَدَبَحَلَا بِب
دِبَكَا كَا حَانَقَمَا هَوَا وَسَكَا
هَمَبَمَا وَمَبَمَب مَمَمَا نَمَا حَانَب.
هَمَا هَمَا مَمَمَا (أَه أَح) مَحَكَا.
أَه مَمَمَا وَحَا. وَحَمَمَا هَمَكَمَا
وَحَمَا سَمَا لَأَكَمَا أَحَا مَزَا تَا
سَك تَك بَقَب.
مَمَمَمَمَا: وَسَمَا هَمَكَمَا هَوَسَمَا
بَاه وَمَمَا.

الشماس: نَقَوْم شَافِير. نَقَوْم بَذَحَلُثُو.
نَقَوْم بَنَخَفُوثُو. نَقَوْم بَزَهِيُوثُو. نَقَوْم
بَقَادِيشُوثُو. نَقَوْم دِن كُولَان أَحَاي
بُحُوبُو وَبَهِيْمُنُوثُو دَشُرُورُو. مَشِيْدُعُونُوَايْثُ
دِن بَذَحَلَاثُ أَلُوهُو بَانْفُورَا هُوْدَه
ذَحِلُثُو وَقَادِيشُوثُو دَقْدُومِيْن سِيْمُو.
نُحُورُ بِيْدَايْ "كُوهْنُو هُونُو مِيْقُرُو" (أَوْ
أَبُون مَعْلِيُو، أَوْ كُومُرُو رَابُو). دَبَشِيْنُو
وَبَشْلُومُو دَبْحُثُو حِيْثُو لَأَلُوهُو أَبُو مُورِه
خُولُ خُلُوفُ كُولَانُ نَقَارِبُ.
الشماسية: رَحْمَه وَشْلُومُو
وَذَبْحُثُو دَثُودِيْثُو.

الشماس: لِنَقِفُ حَسَنًا، لِنَقِفُ بَوْرَع، لِنَقِفُ بَعْفَةً، لِنَقِفُ بَطْهَر، لِنَقِفُ بَقْدَاسَةً،
لِنَقِفُ جَمِيْعًا يَا إِخْوَتِي بِمَحَبَّةٍ وَيَقِيْنٍ صَادِقٍ، وَنُحَدِّقُ بِهَذِهِ التَّقْدِمَةِ الرَّهِيْبَةِ
وَالْمُقَدَّسَةِ الْمَوْضُوعَةِ أَمَامَنَا بِيَدِ "هَذَا الْكَاهِنِ الْمَوْقَرِّ" (أَوْ أَبِينَا الْمَطْرَانِ، أَوْ
الْحَبْرِ الْأَعْظَمِ) الَّذِي يَرْفَعُ عَنَّا جَمِيْعًا هَذِهِ الذَّبِيْحَةَ الْحَيَّةَ لِلَّهِ الْآبِ رَبِّ الْعَالَمِيْنَ
بَأْمَنٍ وَسَلَامٍ.

الشماسية: الرَّحْمَةُ وَالسَّلَامُ وَذَبِيْحَةُ الشُّكْرَانِ.

الكاهن: مَحَبَّةُ اللَّهِ الْآبِ ✠ وَنِعْمَةُ
الْإِبْنِ الْوَحِيدِ ✠ وَشَرِكَةُ وَحُلُولِ
الرُّوحِ الْقُدُسِ ✠ مَعَ جَمِيْعِكُمْ
(إِخْوَتِي) إِلَى الْأَبَدِ ❖
نَمَلَا: سَمَحَا وَكَلَمَا أَجَلَا ✠
هَلَمَحَمَالَا بِب وَسَبِيْمَا جَمَا ✠
هَمَمَأَجَمَالَا هَمَمِيْنَمَالَا وَوَهَمَا
مَبِمَا ✠ حَم تَكَبَم (أَتَم)
حَلَمَم

مُصَمِّمًا: أَمِينَ. حَمْدُكَ وَهَمْلُكَ بِمَكْرَبِ. الشَّمْسُ: آمِينَ وَعَامَ رَوْحُ ذِيْلُوخ

الشَّمْسُ: آمِينَ، وَمَعَ رَوْحِكَ.

فَهْمَا جَعَلَا أَيْتَهُمَا لَأَقْتِ مَحْمَدًا هَامَدًا:

الكاهن يسط يديه الى السماء قائلاً:

لَعَلَّ أَيْكُو ذَمْشِيخُو يُوثِبُ
مِنْ يَامِينُو ذَالُوهُوَ أَبُو
نَهْوون هَهْوَنِينَ وَمَدْعِينَ
وَلِبَاوْثَان بَشُوْعْثُو هُوْد.

لَحْلَا أَمْلًا بِمَحْمَدًا مُدَبِّ مَهْ
مَحْمَدًا بِمَحْمَدًا أَجَلًا: تَهْمَدُهُ
هَهْمَدُهُ مَحْمَدًا مَحْمَدًا
مَحْمَدًا هَمْدًا ❖

الكاهن: لَتَكُنْ عَقْلُنَا وَأَفْكَارُنَا وَقُلُوبُنَا فِي هَذِهِ السَّاعَةِ مُرْتَفِعَةً إِلَى الْعُلَى، حَيْثُ
الْمَسِيحُ جَالِسٌ عَنْ يَمِينِ اللَّهِ الْآبِ.

مُصَمِّمًا: أَمْلَهُمَا هَمْلًا مَحْمَدًا مَحْمَدًا. الشَّمْسُ: إِيْشِيْهُونَ لَوْثُ مُوْزِيُو أَلُوْهُوَ
الشَّمْسُ: هِيَ عِنْدَ الرَّبِّ الْإِلَهِ .

فَهْمَا: تَهْمَدُهُ حَمْدًا جَمْعًا. **الكاهن:** لَتَمَجِّدِ الرَّبَّ مُتَهَيِّبِينَ .

مُصَمِّمًا: هَمْدًا هَمْدًا. **الشَّمْسُ:** شَوْه وَزُودِق (إِنَّهُ لَحَقٌّ وَوَاجِبٌ).

**رَكْعَةً بِمَحْمَدًا وَهَمْلًا بِمَحْمَدًا صَلَاةُ تَقَادِيْسِ الْمَلَائِكَةِ
فَعْمَدًا**

الكاهن: أَهْلُنَا لِنُسَبِّحَكَ تَسْبِيحًا
ثَلَاثِيًّا، مَعَ أَلُوفِ أَلُوفِ وَرَبَّوَاتِ
رَبَّوَاتِ الْمَلَائِكَةِ النُّورَانِيِّينَ الْوَاقِفِينَ
أَمَامَكَ وَهُمْ عَنْ تَسْبِيحِكَ لَا
يَكْفُونَ. وَنَحْنُ هَاتِفُونَ وَقَائِلُونَ:
قُدُّوس ❖

فَهْمَا: حَمْدُكَ أَلَجْتِ هَمْدًا
وَهْمَدُهُ وَهْمَدُهُ وَهْمَدُهُ
هَمْدًا وَهْمَدُهُ وَهْمَدُهُ
تَهْمَدُهُ وَهْمَدُهُ وَهْمَدُهُ
مَحْمَدًا هَمْدًا: هَمْدًا ❖

الشَّمَامَسَة والشَّعْب: قَادِيش قَادِيش
قَادِيش. مُورِيُو حَيْلُوثُو. هَاو دَمَلِن
شَمَايُو وَرَعُو مِنْ تَشُبُوحُوثِه. أَوْشَعْنُو
بَمَرُومِه. بَرِيخ دِثُو وَوُوثِه. بَشْمِه دُمُورِيُو
أَلُوهُو. تَشُبُوحُوثُو بَمَرُومِه.

مَعْمُتًا هَخُمَا: مَبِي مَبِي
مَبِي مَبِي سَكَلُثَا: هَه وَهَكِي
مَعْمَا هَاوَحَا: مَبِي لَمَعْمَاه.
أَمَحْمَا حَعْدَهَمَا: حَبَر وَآلَا هُآلَا.
حَمَمَه وَمَبِي لَكَلَا. لَمَحْمَسَا
حَعْدَهَمَا.

الشَّمَامَسَة والشَّعْب: قُدُوس قُدُوس قُدُوس، الرَّبُّ الْقَوِيُّ الْمُتَلَيُّهُ السَّمَوَاتِ
وَالْأَرْضِ مِنْ تَسَابِيحِهِ. أَوْشَعْنَا فِي الْأَعَالِي، تَبَارَكَ الَّذِي أَتَى وَسَوْفَ يَأْتِي بِاسْمِ
الرَّبِّ الْإِلَهِ. الْمَجْدُ فِي الْأَعَالِي.

هَوُر مَدْنٍ، وَكَلَسَا حَسْمُتًا مَبَارَكَة الرَّبِّ لِلْخَبْزِ بِالْعَلِيَّةِ

هَهَلَا: حَبَر وَبِي أَلَحَدُو وَبَعَا حَمَمَا رَجَبُثَا سَكَفِي
سَهَلُثَا هَه وَلَا سَه. بَعَب كَسَا جَابَهَه. مَبِي مَبِي هَجَب
أَهَو: حَبَر ++ هَمَبِي + هَمَرَا هَمَبِي كَمَكْتَشَه.
مَبِي هَامَد: هَجَب أَجَهَكِي مَمَه. هَه فَجَبِي وَسَكَفَتِي
هَسَكَب هَمَتَال. مَمَمَرَا هَمَلَمَهَب حَمَجَمَا وَسَهَلَا
هَحَسَتَا وَحَكَم حَلَمِي ❖

الكَاهِن: وَلَمَّا اسْتَعَدَّ لِيَقْتَبَلَ الْمَوْتَ بِإِرَادَتِهِ عَوْضًا عَنَّا نَحْنُ الْخُطَاةَ، نَلكَ الَّذِي هُوَ
بِلا خَطِيئَةٍ، أَخَذَ خُبْرًا بِيَدَيْهِ الْمُقَدَّسَتَيْنِ شَاكِرًا، **بَارَك ++ وَقَدَّس ++ وَكَسَرَ** وَأَعْطَى
رُسُلَهُ الْقَدِيسِينَ قَائِلًا: خَذُوا كُلُّوَا مِنْهُ، **هَذَا هُوَ جَسَدِي** الَّذِي يُكْسَرُ لِأَجْلِكُمْ،
وَلِأَجْلِ كَثِيرِينَ وَيُمنَحُ لِغُفْرَانِ الْخَطَايَا وَالْحَيَاةِ الْأَبَدِيَّةِ ❖

مَعْم: أَمِي. **الشَّمَامَس:** آمِينَ.

صَلَاةُ: هُجُوعًا هَلْجُوعًا هَجَبًا هَجَبًا: خَبِيرٌ ++ هَمْبُهُ +
هَمْبٌ كَمَكْتَسِهِ مَتَّبَعًا هَامًا: هَجَبٌ أَمَلُهُ مَتَّبَعُهُ تَلْجُهُ.
هَنَّهُ هَمْبٍ هُسُفَتُهُ هُسُجٌ هُسُتَالٌ هَلْجَاهُ هَمْلُهُجٌ
هَمْلُجُوعًا هُسُفَتًا هَسُتًا هُسُكُمُ هُسُكُمُ.

الكاهن: وَهَكَذَا أَخَذَ الْكَاسَ شَاكِرًا، بَارِكْ ++ وَقَدَّسْ + وَنَاوَلَ رُسُلَهُ الْقَدِيسِينَ
قَائِلًا: خُذُوا اشْرَبُوا مِنْهُ كُلُّكُمْ، هَذَا هُوَ دَمِي، الَّذِي يُسْفِكُ مِنْ أَجْلِكُمْ، وَمِنْ أَجْلِ
كَثِيرِينَ، وَيَمْنَحُ لِغُفْرَانِ الْخَطَايَا وَلِلْحَيَاةِ الْأَبَدِيَّةِ.
مَعْمَرُ: أَمَّنْ. الشَّمَّاسُ: آمِينَ.

**قَهْمُهُ وَمَنْ هَلْجُوعُهُ وَصِيَّةُ الرَّبِّ لَتَلَامِيذِهِ
لَاكُنَّا**

صَلَاةُ: هَجَبٌ كَمَكْتَسًا مَتَّبَعًا
أَمَكُمُ أَنْتُمْ قَهْمُ أَنْتُمْ تَبِ
أَمَّنْ: هُجُوعًا هَجَبُهُ هَجَبُهُ
هَجَبُهُ هُجُوعًا هُجُوعًا

الكاهن: وَلَمَّا أَوْدَعَ الرُّسُلَ
الْقَدِيسِينَ هَذِهِ الْأَسْرَارَ أَوْصَاهُمْ
قَائِلًا: هَكَذَا اصْنَعُوا لِذِكْرِي حَتَّى
مَجِيئِي

مَعْمَرُ: هَمْلُهُجٌ
هَمْلُهُجٌ هَمْلُهُجٌ هَمْلُهُجٌ
هَمْلُهُجٌ هَمْلُهُجٌ هَمْلُهُجٌ
هَمْلُهُجٌ هَمْلُهُجٌ هَمْلُهُجٌ

الشَّمَّاسَةُ وَالشَّعْبُ: مَوْتُوْخُ مَوْرَانِ
مِثَاهُ دِينَانِ. وَبَقِيُومْتُوْخُ مَوْدِنَانِ.
وَلَمِشِيُوْخُ هُوِي دُثَارَتِنِ مَسَاكِنَانِ.
رَحْمِيكَ نَحْوُونِ عَالِ كَوْلَانِ.

الشَّمَّاسَةُ وَالشَّعْبُ: لِمَوْتِكَ يَا رَبُّ نَحْنُ ذَاكِرُونَ، وَبِقِيَامَتِكَ مُعْتَرِفُونَ، وَلِمَجِيئِكَ
الثَّانِي نَحْنُ مُنْتَظِرُونَ، فَلْتَكُنْ مَرَا حِمُّكَ عَلَيْنَا أَجْمَعِينَ.

مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ
مَحْتَجِّ: وَهَذَا مَحْتَجِّ

قَادِشُو مِنْ مَرُومِهِ عِلُويهِ ذَشْمَايُو زُويَاخُ
وَنُوحِث. وَمَرَا حِفْ وَشُورِهِ عَالُ
أُوخَارِسْتِيَا هُوَذِهِ ذُسيْمُو وَمَقَادِش لُوه
بَشَلِيُو وَبَذَحَلْشُو هُوَيْتُونُ كَادُ قُيْمِين
وَمُصَالِين. صَالَاوُ شَلُومُو عَامَانُ وَشَيْنُو
لُخُولَان .

الشماس: يا أحبائي، ما أهيب هذه الساعة وما أرهب هذا الوقت الذي فيه
ينحدر الروح القدس نازلاً من أعالي السماوات العالية، ويرف ويحل على هذه
الأوخارستيا الموضوعة، ويقدّسها، فلتقفوا مصلّين بورع وخشوع. السلام معنا
والأمن لجميعنا .

هنا: حبيب مني. حبيب
مني. حبيب مني. معي
هنا. معي

الكاهن: استجبني يا رب.
استجبني يا رب. استجبني يا
رب. أشفق أيها الصالح وارحمنا .

مزمعنا: معي. معي. معي.
معي. معي. معي.

الشماس: قوريليسون. قوريليسون.
قوريليسون

الشماس: يا رب ارحم. يا رب ارحم. يا رب ارحم .

مَثَلَا أَمَسْتَبَا الكلام الجوهرى

هنا: أَمَسْتَبَا وَجِبْ مَحْتَجِّ لَكْسَمَا هُنَا: فَبِنَا + مَحْتَجِّ
سَتَا. فَبِنَا + فَبِنَا. فَبِنَا + فَبِنَا لَكْسَمَا وَجِبْ +
الكاهن: لَكِي بِحُلُولِهِ يَجْعَلْ هَذَا الْخُبْزَ جَسَدًا + مَانِحًا لِلْحَيَاةِ، جَسَدًا + مُخَلَّصًا،
جَسَدًا + الْمَسِيحِ إِلَيْنَا +

مُعَدِّمَاتُ: أُمِّ. الشَّمَامَةُ: آمِينَ

خُذْهَا: هُجُوعًا هُجُوعًا: وَمَا ✠ وَيَوْمَئِذٍ سُبْحَالٍ وَمَا ✠
 جُذُوعًا: وَمَا ✠ وَنَحْنُ وَمَعْنَا كَلَامًا وَمَا ✠

الكاهن: وَيَجْعَلْ مَزِيجَ هَذِهِ الْكَأْسِ دِمًّا ✠ لِلْعَهْدِ الْجَدِيدِ، دِمًّا ✠ مُخْلَصًا، دِمًّا ✠
الْمَسِيحِ إِلَيْنَا ❖

مُعَدِّمًا: أَمْحِ. الشَّمَامَسَةُ: آمِينَ

جلوس

فَمِنْ هَذَا

خُذْهَا: أَخْطَأَ وَتَهَوَّاهُ، حَبَلَهُهُ،
 أَلْكَبَ وَتَهَوَّاهُ، مَعَدَّاهُ نَاجِبَ
 حَسَمَهُ مَهْخَتَهُهُ، هَلَاوَاهُ،
 خَهَّهْ، سَتَلَا وَحُكْمَ: هَضَمَهُ
 كَبَّ مَهْجَبًا هَلَاوَاهُ هَكْسَبِيًا
 جَنْبَرٌ هَكْزَهُ مَا يَكْبُ مَبْهَمًا
 هُمَا هَجَبًا جَبَّ حُلْمَهُ

الكاهن: لِكَيْ تَكُونَ لِجَمِيعِ الَّذِينَ
 يَتَنَاوَلُونَهَا غُفْرَانًا لِذُنُوبِهِمْ، فَيَرِثُوا
 بِهَا الْحَيَاةَ الْأَبَدِيَّةَ، وَيَمْلَأُوا
 أَفْوَاهَهُمْ بِحَمْدِكَ وَشُكْرِ ابْنِكَ الْوَحِيدِ
 وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ
 وَإِلَى أَبَدِ الْأَبَدِينَ ❖

وَجَبُّهُ إِجَابَةٌ تَذَكَارُ الْآبَاءَ الْأَحْيَاءَ

مَعْم: دَجَمْنِي: سِرًّا هَتَجَعِب
 لَحْمِي هَلَاكِي حَبْبُهَا هُنَا وَحَا
 هَوَسْلَا هَمْبَعَا سَك فَاكَهْ اَحْتَالَا
 هَمْبَحْتِنَا بَكِي هَتَهْ بِمُصَبِي
 حَتَمِي مَحْمِلَا هَحْسَتَا بَائِي حَحْبَالَا

الشماس: بارِخْمُورْ. نَصَالِهْ وَنَشْكَاشَافْ
 لُمُورَانْ وَالْوَهَانْ بَعْدُونُو هُونُو رَابُو
 وَذَحِيلُو وَقَادِيشُو. خُلُوفْ كُوهُونْ
 آبُوهُوْشُو وَمَذَبْرُونَهْ ذِيلَانْ. هُونُونْ

وَيَكْرِ الشَّهَدَاءَ، وَهَامَتِي الرُّسُلِ الْمَغْبُوطِينَ السَّامِيِّينَ مَارَ بَطْرُسَ، وَمَارَ بُولُسَ.
وَلَنَذْكُرَ جَمِيعَ الْقَدِيسِينَ وَالْقَدِيسَاتِ، لِتَكُنْ صَلَاتُهُمْ سَوْرًا لَنَا. لِنَتَضَرَّعَ إِلَى الرَّبِّ.

مَعْمُوتًا: مَهْمَا كَمَهْمَا. **الشَّمَامَسَة:** قُورِيلْيُسُون يَا رَبُّ اِرْحَمْ

فَعْمَلَا

الكَاهِن: وَاحْفَظْنَا رَبَّنَا فِي الْإِيمَانِ
الْقَوِيمِ الرَّأْيِ بِدُونِ انْحِرَافٍ وَلَا
ذَنْبٍ، لِنَشْكُرَكَ وَابْنَكَ الْوَحِيدَ
وَرُوحَكَ الْقُدُّوسَ، الْآنَ وَكُلَّ أَوَانٍ
وَالِي أَبَدِ الْآبِدِينَ ❖

نُهْمَا: هَهْمَا كَهْمَا مُنْمَا
جَهْمُتْمَا لَاؤُمَرَا هَهْمَا: هَلَا
مَرَلَكْتُمَا هَلَا مَسْتَحَا حَجَبَا
مُنْمَا: وَبَعْمَا كَب هَهْمَا
هَلَاؤُمَا هَكْسَبُومَا جَنْبَر
هَكْنَهْمَا وَكَب مَبْمَا: هُمَا
هَجَلَجَا حَلْمَمَا ❖

وَهَجْنُمَا بِحُكْمَتَا تَذَكَارِ الْمَوْتَى الْمُؤْمِنِينَ

الشَّمَّاس: تَوْبِ دِنِ مِثَاهِدِينَانِ لِحَوْلُونِ
عَانِيذِهِ مَهَائِمْنَه دَبْهَيْمُنُوثُو دَشْرُورُو مِنْ
مَذْجُو هُونُو قَادِيشُو (وَمِنْ عَيْتُو هُوذَه
أَوْ مِنْ دَيْرُو هُوذَه) وَمِنْ أَثْرُو هُونُو وَمِنْ
كَوْلِ آثَارِ وَفْنِيُونِ. قَادِمِ شُخْبِ
وَتْنِيخِ وَلُوثِ أَلُوهُو آبُو مُورُو ذُرُوحُوثُو
وَذُخُولِ بَسَارِ مَانَاغِ.

نَبْعَه وَنَشْكَاشَافِ مِنْ مَشِيخُو أَلُوهُو
ذِيلَانِ هَاوِ دَنْسَابِ نَفْشُوتْهُونِ
وَرُوحُوْتْهُونِ لُوثْهُ. ذَهْوِ

مَعْم: دَجْمُومِي: لَاهِي وَبِي
مَلَكْهِي وَبِي حَقْلَه (حُكْمَتَا
مَهْتَعْمَا: أَلَكِي وَحُكْمَتِي حَمَحَا
هَحْمُتْمَا لَاؤُمَرَا مَه مَبْحُمَا هَلَا
مَبْمَا مَه حَبَالَا هَوَا مَه أَلَاؤَا هَلَا
مَه تَلَا أَلَاؤَا هَقْتِي. حُكْمَتَا أَلَكِي
بَحْمُتْمَا لَاؤُمَرَا مَبْمَا مَحْمَا
هَلَاؤُمَا: هَلَاؤُمَا أَلَاؤَا مَحْمَا
وَهَسْأَا هَوَلَا حَمَحَا مَحْمَا.

تَحْمَا هَلَاؤُمَا مَه مَعْمَا أَلَاؤَا
بُكِي: هَه وَبَعْدِ نَعْقَلَه (

مَعْمَرُ: أَنَسُ هَسْعَا هَمَحَمَ كَلَا
لَحْمَهُ قَحْدًا يَكِي هَوْدَهَهُ: أَمَكِي
وَسَلَمِي مَبْصَرٍ حَرَحْنَا هَوْلًا حَرَحْنَا:
حَبِجْنَا هَوْلًا حَبِجْنَا.

الشَّمَّاسُ: آئِيحْ وَحَاسُو وَشَبُوقُ الْوَهُو
لَشَوْرَعُوْثُو ذِيْلَان وَذِيْلَهُوْن.
أَيْلِن دَحْطَيْنَان قُدُومِيْكَ بُصْبِيُونُو
وَذَلُو بُصْبِيُونُو. دَبِيْدَعُوْثُو وَذَلُو بِيْدَعُوْثُو.

الشماس: اَرْحَمَ اللّٰهُمَّ وَاغْفِرْ وَسَلِّمْ ذُنُوبَنَا وَذُنُوبَهُمُ الَّتِي فَرَّطْنَا وَفَرَّطُوا بِهَا
أَمَامَكَ، بِإِرَادَةٍ وَبِغَيْرِ إِرَادَةٍ، بِمَعْرِفَةٍ وَبِغَيْرِ مَعْرِفَةٍ.

فَعْلُهُ

[illegible]

الكاهن: وَأَهْلُنَا وَإِيَّاهُمْ لِآخِرَةِ
مَسِيحِيَّةٍ غَيْرِ مُتَذَكِّرِ ذُنُوبِنَا
وَذُنُوبِهِمْ، لِنَشْكُرَكَ عَلَى هَذِهِ وَعَلَى
سَائِرِ نِعَمِكَ وَنُعْظَمَ وَنُبَجِّلَ اسْمَكَ
الْمُبَارَكِ الْكُلِّيَّ الْإِجْلَالَ، وَاسْمَ رَبِّنَا
يَسُوعَ الْمَسِيحِ وَرُوحِكَ الْقُدُّوسِ،
الآنَ وَكُلَّ أَوَانٍ وَإِلَى أَبَدِ الْآبِدِينَ ❖

مهم: اُمِّي اُحْطَا وَاْمَلَّهَمْ هُوَا:
اَمَلَّهَمْ هَمْجِلُو حَبِوَوَقْ هَجْلَهَمْ
وَوَا حَلَكْتِ خَلَصِي.
اُمِّي حَنْصَنِي.

الشمّاس: أَيْكَانُو دِيشَاوُ وُو اِيشَاوُ
وَمَخَاتَارُ لُدُورُ دُورِينِ وَلَخُولُونَ دُورِهِ
لُعْلُمَايَ عُلَمِينِ.
آمِينِ بَارْخُمُورُ

الشماس: كما أنه كان، وهو كائن وثابت، هكذا سيبقى إلى دهر الداهرين، وفي سائر الأجيال، إلى أبد الأبدين. آمين بارخمور

وقوف

صهنا: مكملا حبكجه .
كحما: حكم صهنا بوجب .
الكاهن: السلام لجميعكم
الشعب: ومع روحك أيضا

صهنا محتر ححما ب امدن: الكاهن يمنح البركة قائلا:

نوهه	وسعه	والله	وذا	نحوون راحماو + دالوهو راو . وفوروقو
هجهما	بوكي	تمه		+ ذيلان يشوع مشيحو . عام +
ممسلا	كم	كلجه	(انت)	كولخون (آحاي) لعلمين .
الحكمي ❖				

فلتكن مراجم الله العظيم وفادينا يسوع المسيح مع جميعكم
(يا إخوتي) إلى الأبد ❖

مصلحنا صهنا . ححما وممتمنا امدن مدهكمف (كهلنا) . هه هه
حهنا هه امنا جهننا وكسما حهما .

يسدل الستار، يرتل الشعب والشمامسة ترتيلة القاثوليك الخاصة
باليوم، بينما الكاهن يقوم برتبة القصي.

امنا: تمنا هه
ترتيلة نقيو ويث

تمنا هه هه اجبا هه	نقيو ويث وايذو ويث:
حبا مهوما حبا هه	عيث قوذشو غث ومراث:
هواوما هه هه هه	وزريقو ويث ومبذرو:
بجم وحب حجاب هه	نفاق رعيي ببغوث وشكحان:
ح كلفه لحيي مصي	وعال كلفه طغان سومان:

١. كُلُّهُمْ فِيهِ وَتِلْكَ الْكَلِمَ
 ٢. هِيَ مِنْكُمْ فَتِلْكَ
 ٣. فَجِيءَ بِهِمْ مِنْكُمْ
 ٤. وَاتَّخَذُوا مَا بَيْنَهُمْ
 ٥. أُلُوهًا مَعَهُمْ
 ٦. هَؤُلَاءِ الْكَلِمَ
 ٧. مَحْنِي لَكُمْ هَؤُلَاءِ
 ٨. مِنْكُمْ مِنْكُمْ
 ٩. خَلَا بِرَبِّكَ فَجِيءَ
 ١٠. مِنْكُمْ خَلَا
 ١١. خَلَا أَمِنْكُمْ مِنْكُمْ

۱۰ وَطِئُورِهِ دَحَايِيَهُ أَغْلَانُ
 ۱۱ سَذَازْ قَدْومَايْ فُوتُورْ حَايِيَهُ
 ۱۲ فَغْرِهِ وَذَمِيهِ مُحْسَنُيُونُو
 ۱۳ دِسْتَوِسِيهِ بِه بَخُولْ عِدُونُ
 ۱۴ إِنُو وَيَلْدَايْ شَوُيُوَايْتْ
 ۱۵ وَانُو وَيَلْدَايْ مِنْ حَاذْ فَوْمُ
 ۱۶ قُوعِنَانْ لِيهِ وَمَرِينَانْ
 ۱۷ قَادِيشْ قَادِيشْ قَادِيشَاتْ
 ۱۸ بَرُو ذِيَابْ لَانْ فَغْرِهِ وَذَمِيهِ
 ۱۹ قَادِيشَاتْ بَرُو ذَالُوهُو
 ۲۰ بَرِيخْ اِيْقُورُوخْ مِنْ اَثْرُوخْ

رَدَدَتِ الْكَنِيسَةُ الْمُقَدَّسَةَ وَقَالَتْ: كُنْتُ نَعْجَةً تَائِهَةً، وَمُبَدَّدَةً وَمُشْتَتَّةً، وَخَرَجَ رَاعِيَّ بِطَلْبِي وَوَجَدَنِي. وَعَلَى كَتِفِهِ حَمَلَنِي، وَإِلَى خَدْرِهِ الْأَبْدِيِّ أَدْخَلَنِي، وَمَدَّ أَمَامِي مَائِدَةَ الْحَيَاةِ: جَسَدَهُ وَدَمَهُ الْغَافِرَ. بِهِمَا أَتَغَذَّى كُلَّ حِينٍ، أَنَا وَأَبْنَائِي مَعًا. وَأَنَا وَأَبْنَائِي بِفَمٍ وَاحِدٍ نَهْتَفُ وَنَقُولُ لَهُ: قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ أَنْتَ أَيُّهَا الْإِبْنُ الَّذِي وَهَبْنَا جَسَدَهُ وَدَمَهُ. قُدُّوسٌ أَنْتَ يَا ابْنَ اللَّهِ: مُبَارَكٌ جَلَالُكَ فِي عَالِيَاكَ .

مَعْم: كِه لِّلْهٖ اُحَا مُنَا بَلَا
 نَهٗوَا: هَكَدَنَه سَبَبَا تَعْمَهٗوَا:
 هَكَدَنَه سَه مَبْعَا بَعْس: هَسَا وَبَكِي
 تَهٗوَا حَابِتَر اِيَهٗ اَلْهٗا مَدْمَعْلَا:
 هَسْعَا مَحْبُ تَعْلَا ❖
 سَهف اُحَا هَاوَسِيَكِي ❖

الشَّمَّاسُ: لَهُ لَأُوهُو أَبُو مُورِهِ خَوْلُ
نَوْدِهِ. وَلَبْرِهِ يَحِذُوهُو نَسْجُوْدُ.
وَلَرُوْحِهِ حَايُو قَادِيشُو نَشَابَاخُ. وَحَايِهِ
ذُخُولَانْ نَجْعَلْ بِيْذَايْكَ آتْ أَلُوهُو
مَرْخَمُونُو. وَرَحْمَهُ مِنْوُخْ نِشَالُ.
حَوْسْ طُوبُو وَتْرَا حَامْ عَلَيْنِ.

الشماس: لِنَرْفَعِ التَّسَابِيحَ لِلَّهِ الْآبِ الْفَرِيدِ، وَنُقَدِّمَ السَّجُودَ لِلابْنِ الْوَحِيدِ، وَنَهْتِفَ بِالتَّعْجِيدِ لِلرُّوحِ الْقُدُسِ الْفَارَقْلِيْطِ، نَحْنُ الَّذِينَ بَيْنَ يَدَيْكَ نُسَلِّمُ كَافَّةَ أَيَّامَ حَيَاتِنَا. يَا اللَّهُ يَا رَحُومَ، نَسْأَلُكَ رَحْمَةً وَحَنَانًا. أَشْفِقْ عَلَيْنَا أَيُّهَا الصَّالِحُ وَارْحَمْنَا ❖

رُكُوعًا مُذْنِبًا الصَّلَاةَ الرَّبِّيَّةَ فَعْمَدًا

الكاهن: اللَّهُمَّ يَا قَابِلَ الصَّلَوَاتِ وَالْمُجِيبِ إِلَى الطَّلِبَاتِ، إِنَّا نَبْتَهِلُ إِلَيْكَ مُصَلِّينَ هَذِهِ الصَّلَاةَ الرَّبَّانِيَّةَ الَّتِي عَلَّمَنَا إِيَّاهَا ابْنُكَ الْوَحِيدُ الْقُدُّوسُ، هَاتِفِينَ بِقَلْبٍ خَاشِعٍ وَقَائِلِينَ: **أَبَانَا الَّذِي فِي السَّمَوَاتِ ❖**

نُحْمَدُكَ: كَبْرُوكُكَ مَحْمُودًا
وَبِرْكُوكُكَ مَعْجُودًا وَمَلَاكُوكُكَ
مُحَاطًا. هَمِيمُوكُكَ مَرْحُوبًا
كِرْكُوكُكَ مَوْجُودًا مُذْنِبًا وَكَلْبُوكُكَ
خَيْرُ سَبَبٍ هَمِيمًا. كَبْرُوكُكَ
خَلَقَا مَسْمُودًا لُجْبُوكُكَ هَامِيمًا:
أَجَبْ وَجَمْعُوكُ ❖

الشماسة والشعب: نَثْقَادِشْ شَمْوُخ. تَيْشَه مَلَكُوتُوكُ. نَحْوَه صَبْيُونُوكُ. أَيْكَانُوكُ
ذَبْشَمَائُوكُ. أَوْفَ بَارْعُوكُ هَبْلَان. لَحْمُوكُ
ذُسونُقُونَان يَوْمُونُوكُ. وَشَبُوكُ لَان حَوْبَيْن
وَخَطُوهَيْن. أَيْكَانُوكُ ذُوف حَنَان. شَبَاقْنُ
لَحَائُوبَيْن. لُو تَعْلَان لَنْسِيُونُوكُ إِلُو فَاصُوكُ
لَان. مِنْ يَشُوكُ مَطُولُوكُ دَدِيلُوكُوكُ
مَلَكُوتُوكُ. وَحَيْلُوكُ وَتَشَبُوكُوكُوكُ لَعُولَامُوكُ

مَعْمُودًا وَخَمْلًا: تَدْمُوكُوكُ
مُحَبُّوكُ. نَأَالُوكُ مَلَكُوتُوكُوكُ. تَهْدُوكُ
رَجُوبُوكُ. أُنْخَلُوكُ وَجَمْعُوكُوكُ
خَارُوكُ. هَجْكُوكُ خَسْمُوكُ
بَهْمِيمُوكُ هَمْلًا. هَمَجْمُوكُ
سَهْتُوكُ هَسْمُوكُ. أُنْخَلُوكُوكُ
سَهْ مَجْمُوكُ حَسْبُوكُ. لَأَلْحُوكُ
لَحْمُوكُوكُ أَلَا جُرُوكُوكُ مَهْمُوكُ
خَمْلًا. مَلَاكُوكُوكُ وَبُوكُوكُوكُ
مَلَكُوتُوكُوكُ هَسْمُوكُوكُ هَلْمُوكُوكُوكُ

حَمْدًا: أَمِّهِ ذِي جَمْدٍ. الشَّمَّاس: آمِينَ بَارِخْمُورُ

صَلَاةُ: كُلُّ حَقٍّ . الكاهن: السَّلَامُ لَجَمِيعِكُمْ

مَمَم: اَمَمَ جَجَمْنِي. جَجَلَا
هَجَلَا سَهَو.
الشَّمَّاس: اَمِين بَارِحْمُور.
بَذَحَلُو وَبَرِثِيُو نُحُور.

الشماس: آمين. بارخُموز. لِحَدِّقْ بِخُشُوعٍ وَهَيْبَةٍ.

مَم: مَمْ كُنَّا هُزْمَكُم
الشَّمَّاس: حوس مُوزِيُو وُرَاحِم عَلِين
وُعَادَارَيْن.

الشماس: أَيُّهَا الرَّبُّ تَعَطَّفْ عَلَيْنَا مُتَرَحِّمًا وَأَعِنَّا.

خُذْهَا: فَهِيَ مَا حَقَّتْهَا هَكَذَا | الكاهن: قَوْذُشَه لُقَادِيشَه وَلَذْخَايُو
رُومَ وَتِلْمِشَه حَكَمَ. | رُوزِقُ دُنْيَاهَبُونُ بَلْحُوذُ

الكاهن: الأقداسُ يَجِبُ أَنْ تُعْطَى لِلْقُدِّيسِينَ وَالْأَنْقِيَاءِ فَقَطْ .

مَمَرٌ: ذَنْبُكَ. سُبُّ أَجْلِ مَبْعَا. | الشَّمْسُ: آمِينَ. حَاذُ أَبُو قَادِشُو.

مهم: یہ خدا کے ہاں۔

مهم: یہ وہ سنا ہے۔

الشماس: حاذُ رُوحو قادیشو

مهم: اَمِّی. دَیْجَنَی. مَهْجَنَا
 لَاجَا هَكْجَنَا هَلْجَنَا مَبْجَنَا مَبْ
 اَلْمَبْجَنَا حَلْکَم حُلْصَم. اَمِّی.

الشَّمَّاس: آمِین بَارِخْمُور. شَوِجُو لَا بُو
 وَلَبَرُو وَلَرُوخُو قَادِیشُو حَاذْ اِشْتِهُونْ
 لَعُولَامْ عُلْمِینْ. آمِین.

الشَّمَامَةُ: بَارِخْمُورٌ. وَاحِدٌ هُوَ الْآبُ الْقُدُّوسُ. وَاحِدٌ هُوَ الْإِبْنُ الْقُدُّوسُ. وَاحِدٌ هُوَ
الرُّوحُ الْقُدُّوسُ .

الشمّاس: آمين بارخُمُور. المجدُ للآبِ والابنِ والرُّوحِ القُدس. هُمُ واحدٌ إلى أبَدِ
الآبدين. آمين

قوله: مِبِّ أَجَا قَبِيْمًا حَصِي: الكاهن: مَعْنَا هُوَ الْآبُ الْوَاحِدُ

وَجَبَّكَ حُكْمًا جَسُئَةً.

مَعْمُئَةً هَخُمًا: خَصَّ أَصْب.

نَهَلًا: مَبِ خَذَا مَبِّمًا خَصَّ.

وَجَبَّ خَصًا خَصًا مَعْمُئَةً.

مَعْمُئَةً هَخُمًا: خَصَّ أَصْب.

نَهَلًا: مَبِ وَهَلًا مَبِّمًا خَصَّ.

وَأَمَلَهُ هَخُمًا خَصًا هَخُمًا هَخُمًا.

وَجَلَّ مَبِّمًا وَهَلًا هَخُمًا هَخُمًا.

هَخُمًا وَهَلًا مَبِّمًا مَبِّمًا خَصَّ.

هَخُمًا خَصَّ خَصَّ.

الْقُدُّوسُ، الَّذِي جَبَلَ الْعَالَمَ بِتَحَنُّنِهِ.

الشماسة والشعب: معنا آمين

الكاهن: معنا هو الابن الواحد القُدُّوسُ الَّذِي

فَدَى الْعَالَمَ بِالْأَمِّ أَقْنُومِهِ الْخَلَاصِيَّةِ الثَّمِينَةِ.

الشماسة والشعب: معنا آمين

الكاهن: معنا هو الرُّوحُ الْوَاحِدُ الْقُدُّوسُ

الَّذِي يُكَمِّلُ وَيُتَمِّمُ جَمِيعَ مَا كَانَ

وَيَكُونُ. لِيَكُنْ اسْمُ الرَّبِّ مُبَارَكًا مِنْ

الآنَ وَإِلَى أَبَدِ الْآبَدِينَ. آمِينَ

ثم يرتل الشماسة والشعب

مَعْمُئَةً هَخُمًا: خَصَّ أَصْب.

خَصَّ وَهَلًا هَخُمًا هَخُمًا هَخُمًا.

لَا تُهَيِّئْ: مَلَكًا هَخُمًا هَخُمًا.

سَبِّ: وَهَلًا خَصًا لَلَكُمَا: هَخُمًا.

حُكْمًا وَهَلًا: خَصًا وَهَلًا سَبِّ.

أَنَّهُ: هَخُمًا مَلَكًا هَخُمًا هَخُمًا.

حَانًا مَحَمَّ أَوَّلًا: حُكْمًا وَلَا حَخَّ.

مَنْزِلًا وَهَلًا هَخُمًا هَخُمًا.

الشماسة والشعب: عامان آمين.

بَقُورُؤُونَهُ وَبَصْلَاوُؤُوتُو نِدَحَارِ إِنْوَنُ

لَا بُوَهَيْنَ دُمَلَفَيْنَ وَوَاوُ لَانْ كَاذُ حَايَيْنَ

دُخُوهُ بِنَايُو لَالُوهُو بُهُونَ عُولُمو

دُعُوبَارُ. بَرُو ذَالُوهُو نُنِيخُ إِنْوَنُ بُهُوي

مَلَكُوتُو دَشْمَايُو عَمَ كِينَهُ وَعَمَ زَادِيْقَهُ

بُعُولُمو ذَلُو عُوبَارُ. مُوزِيُو رَاِحْمَعَلَيْنَ

وَعَادَارَيْنَ.

الشماسة والشعب: معنا آمين، لِنَذْكُرْ فِي الْقَرَابِينِ وَالصَّلَوَاتِ آبَاءَنَا الَّذِينَ

عَلَّمُونَا وَهُمْ عَلَى قِيدِ الْحَيَاةِ أَنْ نَكُونَ أَبْنَاءَ اللَّهِ فِي هَذَا الْعَالَمِ الزَّائِلِ. فَلْيُنَيِّحْهُمْ

ابْنُ اللَّهِ فِي مَلَكُوتِ السَّمَاءِ مَعَ كُلِّ الصَّالِحِينَ وَالصَّدِيقِينَ فِي دَارِ الْبَقَاءِ.

أَيُّهَا الرَّبُّ تَرَحَّمْ عَلَيْنَا وَأَعِنَّا.

ثم يرتل الشمامسة والشعب

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بَعْدَ عِيْدِهِ "أَوْ بِمَوْلُوذِهِ أَوْ بِقِيُومَتِهِ أَوْ
بَعْمُوذِهِ" دَمَلَكُو مُشِيحُو نِسَابِ
حَوْسُوِي نَفْشُوثَانُ. بَهَيْمُنُوثُو ذَا شُرُورُو
نِيْمَارُ كُولَانُ شَوِيُويَايْث: لَبُرُو ذَفَارَقَانُ
بَصْلِيْبِهِ بَرِيخُ فُورْقُونُوخُ فُورُوقَانُ.

قَادِيشَاتُ مُور قَادِيشَاتُ. دَبْخُولُ فَنِيُونُ
مَوْرِبُ دُوخَرُونُ يُولِذْثِه وَذَقَادِيشَاوُ.
وَذَعَانِيْذِه مُهَائِمْنِه مَلَكُو مُشِيحُو هَلَلُويَا

الشمامسة والشعب: في عيدِ مَلِكِنَا الْمَسِيحِ (أَوْ بِمِيلَادِ، أَوْ بِعَمَادِ، أَوْ بِقِيَامَةِ،
حَسَبِ الْمُنَاسِبَةِ) لِنَقْتَبِلِ الْغُفْرَانَ لِأَنْفُسِنَا، وَبِإِيْمَانٍ يَقِيْنٍ قَائِلِيْنَ جَمِيْعًا لِلَابْنِ
الَّذِي خَلَصَنَا بِصَلِيْبِهِ: مُبَارَكٌ خَلَاصُكَ أَيُّهَا الْمَخْلَصُ .
قُدُّوسٌ أَنْتَ. قُدُّوسٌ أَنْتَ لِأَنَّهُ فِي كُلِّ جِهَاتِ الْأَرْضِ يُعْظَمُ ذِكْرُ وَالِدَتِهِ وَقِدِّيْسِيْهِ
وَالْمَوْتَى الْمُؤْمِنِيْنَ، أَيُّهَا الْمَسِيحُ الْمَلِكُ هَلَلُويَا، أَيُّهَا الْمَسِيحُ الْمَلِكُ هَلَلُويَا .

أو يرتل الشمامسة والشعب ترتيلة أخرى

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حَيَلَاوُوثُو شَمَائُونِه قُيَمِيْنِ عَامَانُ بِيْثُ
قُودْشُو. وَمُزِيْحِيْنِ لِيْهِ لَفْغَرِه وَذَمِيْهِ
ذُبَارُ أَلُوْهُو ذَذْبِيْخُ قُودَمِيْنِ.
قُرُوبُ سَابِ مِنْهُ لِحَوْسُوِي حَوْبِه

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ܡܬܬܐ ܐܠܠܐܐ.

وَحَطُوْهُ هَلّوِيَا. (مَلِكُو مَشِيْحُو
هَلّوِيَا)²

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ܡܬܬܐ ܐܠܠܐܐ.

عَال مَذْبُوحُ مَوْر نَتْدَاخِرُون
أَبُوْهَيْنِ وَاحَيْنِ وَرَابُونَيْنِ. وَنَقُومُونُ مِنْ
يَامِينُوح بِيَوْمُو ذَذُونُحو رَابُونُحو.
(مَلِكُو مَشِيْحُو هَلّوِيَا)²

الشماسة والشعب: إِنَّ الْقُوَّاتِ (الملائكة) السَّمَاوِيَّةَ تَقِفُ فِي بَيْتِ الْقُدْسِ
وَيُزَيِّحُونَ (يرفعون بالتبجيل) جَسَدَ وَدَمِ ابْنِ اللَّهِ الْمَذْبُوحِ أَمَامَنَا. اقْتَرِبُوا وَتَنَاوَلُوا
مِنْهُ لِغُفْرَانِ الْآثَامِ وَالْخَطَايَا هَلّوِيَا.

على مَذْبَحِكَ يَا رَبُّ يُذَكَّرُ آبَاؤُنَا وَإِخْوَتُنَا وَمُعَلِّمُونَا. وَيَقِفُونَ عَنْ يَمِينِكَ فِي الْيَوْمِ
الَّذِي تُشْرِقُ فِيهِ عَظَمَتُكَ. أَيُّهَا الْمَسِيحُ الْمَلِكُ هَلّوِيَا، أَيُّهَا الْمَسِيحُ الْمَلِكُ
هَلّوِيَا.

نَهْتَفُ قَائِلِينَ: نَحْمَدُكَ يَا رَبُّ.

الكاهن: نَهْتَفُ قَائِلِينَ:

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الشماس: سَغِيذُ وَمَشَابَاخُ آبُو وَبُرُو
وَرُوحُو قَادِيشُو. مِنْ عُولَامَ وَلَذُورْدُورِينَ
لِهِ تَشْبُوخُتُو هَلّوِيَا.

الشماس: السُّجُودُ وَالْحَمْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدْسِ، سُبْحَانَهُ مِنْذُ الْأَزَلِ وَإِلَى
أَبَدِ الْآبَدِينَ. هَلّوِيَا.

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الكاهن: مِنْ مَذْبُوحِ مُحْسِيُونُو نَحُوثُ
حُوسُويُو لِعَبْدَايْكَ بَارِ الْوَهُو دِثُو

طِينَايْ قَوْذِشْه هُولِنْ. وُعالْ يُهوبِيَّهون
وُعالْ نُوسوبِيَّهون. وُعالْ كُولَمَنْ دَلِّي
وِشْتَوْتَا فْ وَمِشْتَوْتَفِينْ بْهون. بَثْرِيَّهون
عُولْمَه لُغُولَامْ عُلْمِين .

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الكاهن: فَلْتَكُنْ مَرَا حِمُ اللَّهِ الْعَظِيمِ، وَفَادِينَا يَسُوعَ الْمَسِيحَ، عَلَى حَامِلِي هَذِهِ
الْأَسْرَارَ، وَعَلَى مُنَاوِلِيهَا وَمُتَنَاوِلِيهَا، وَعَلَى كُلِّ مَنْ تَعَبَ وَاشْتَرَكَ وَيَشْتَرِكُ
فِيهَا، فِي الْعَالَمِينَ وَإِلَى الْأَبَدِ .

مَمَّصُمَتَا هَخْصَا أَمْنِي: الشَّمَامَسَةُ وَالْمُؤْمِنُونَ يَرْتَلُونَ

مُورانْ إِثْرَاحَامْ عَلَيْنْ. مُورانْ حَوْسْ
وَرَا حِمْ عَلَيْنْ. مُورانْ عَيْنْ وَرَا حِمْ عَلَيْنْ.

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الشَّمَامَسَةُ وَالشَّعْبُ: يَا رَبُّ ارْحَمْنَا، يَا رَبُّ تَعَطَّفْ عَلَيْنَا وارْحَمْنَا، يَا رَبَّنَا
اسْتَجِبْنَا وارْحَمْنَا .

ܚܕܐ ܐܘܠܝܬܐ ܕܡܪ ܕܝܘܢܨܝܘܫ ܒܢ ܬܝܠܝܬܐ:

إذا كان البطريرك أو المطران حاضراً، يقولون هذا البيت:

عِبْدُ مُورِ دَوْخَرُونُو طُوبُو. لُمُورانْ مُورْ
اغْنَا طِيُوس. وُلابون مُور "فلان". وُلان
عَادَارْ بَصْلَاوُوثْهون هَلْلُويا .

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اجْعَلْ يَا رَبُّ ذِكْرًا صَالِحًا لِسَيِّدِنَا مَارِ اغْنَا طِيُوس وَلَأَبِينَا مَارِ (فلان) وَأَعِنَّا
بِصَلَوَاتِهِمْ هَلْلُويا ❖

الشَّعْبُ: فَلَتَجْتَ لَكَ الْمَسْكُونَةَ سَاجِدَةً، وَلِيُمَجِّدَ اسْمَكَ كُلُّ لِسَانٍ حَامِداً، لَأَنَّكَ
بَاعْتَ الْمَوْتَى وَرَجَاءَ صَالِحِ الرَّاقِدِينَ. هَلُّوْيا.

مَعْمُومًا أُمِّ يَقُولُ الشَّمَّاسُ

مَوْدِنَانِ لُوحٌ يَأْتِيُرَوَايْتُ مُورِيُو آلُوَهَانَ،
وَمَقْبَلِينَانِ طَيَبُوثُوحِ دَلُوثَانِ وَثِرَاحَامِ
عَلَيْنِ.

الشماس: نَشْكُرُكَ أَيُّهَا الرَّبُّ إِلَهِ، وَنَقْبَلُ إِعْطَاكَ عَلَيْنَا، فَارْحَمْنَا.

رُكْعُهُ بِإِيمَانِهِمْ صَلَاةُ الشُّكْرِ

اَلْحَمْدُ لِلّٰہِ اَتَمُّ فَجْتِ

قوله: مَهْؤَيْ هَمْجِيَّيْ
 كَسَمَلِ اِنْعَاجِرْ مُذْمَا. اَيْدِؤْ
 حَبَكِ سَلَا هَكْبُو اُو مَهْمَبِ
 هَامَم: هَمُا حَبَكِ هَامَس
 خَبِؤَالِخَصْمِي مِي فُذِهْؤَا هُؤَا
 هَسُؤَا. هَكْبِ هَجِسَا هَاهْؤُمَا
 مَهْمِيَّيْ هَكْسِيْؤَا جَنْبِرْ
 هَكْهَمَا يَكْبِ مَبْمَا: هُمَا
 هَجَلَجِ حَلَمِي

الكاهن: إِنَّا نَشْكُرُ يَا رَبُّ مَحَبَّتَكَ
 لِلْبَشَرِ سَاجِدِينَ، فَقَوْنَا جَمِيعًا وَأَعْنَا
 وَاعْضُدْنَا وَثَبَّتْنَا وَاعْفُزْ لَنَا وَأَرْحْنَا
 لِنَتَّعِمَنَا بِهَذِهِ الْمَائِدَةِ الرُّوحَانِيَّةِ،
 فَهَتْفَ بِحَمْدِكَ وَتَسْبِيحِكَ، وَابْنِكَ
 الْوَحِيدِ وَرُوحِكَ الْقُدُّوسِ ، الْآنَ وَكُلْ
 أَوَانٍ وَإِلَى أَبَدِ الْآبِدِينَ ❖

حَمْدًا: اُمِّي حَبِيبَتِي. الشَّمْسُ: آمِينَ بَارِخْمُورُ

حُصِّلَا: كُلُّمَا حَقَّ جَهْ . الكاهن: السَّلَامُ لَجَمِيعِكُمْ

مَمَم: مَحْمُومٌ وَهَسَا يَهْجُرُ. مَهْ
حَلَا يَهْجُرُهُ أَوْ لَا يَهْجُرُهُ

كَلِمَتِهِ اِلهًا وَحَدِثًا بِاَكْبَدِهِ اِلهًا
 مَبْنِيًّا هُوَ مَعْنَسَا: حَم اَهُوَا
 هُوَ قَدُّوًا وَيُحْبَدُهُ م
 مَبْنِيَّوَهُ مَسْمُوعًا وَمُنَا قَسَمًا
 حَم مَتَجَا: مَتَا حَم مَتَجَا:
 فَتَمَّ خُرُوجُهُ ✝ اُنْمَا
 وَمُنَا: هُوَ لَجَّتْ خَدَمُهُ
 وَمَحْمُودُهُ وَمَا مَبْنِيًّا: وَه
 اِسْمًا مَعْنَتُهُ هُوَ اَمْرُهُ
 حَجَرُ رُؤُوسِهِ هُوَ اِسْمُ حَتَمُهُ
 وَحَتَمَتُهُ هُوَ اُنَا حَجَبًا مَسْلًا
 هُوَ اِسْمُ اِسْمِهِ هُوَ اِلْحَبُّ وَحَب
 رُكَّةُ اِبْنِهِ.

✠ اَمْضُوا بِسَلَامٍ فَرِحِينَ مَسْرُورِينَ
وَصَلُّوا لِأَجْلِي أَنَا الضَّعِيفُ
الْخَاطِئُ ❖

اَكْمَ خَمْلًا ✠ جِبِ سِبِ
 اِيْذَهْ هُوْهْ اِيْذَهْ هَحْ
 مَسْلَا رَكْ ❖

معمر: دُهِئَا مَعْمَرًا (أَجِبْ) مَحْكُمًا أَهْ قَوْمَنَا وَطَا)
مَدْنَا بِقُدْرَتِهِمْ وَخُسِرَ هَكَذَا بِنَبْوَةِ حُرْقَةُ الْبُر.

الشماس: أيها الكاهن الموقر (أو أبونا المطران، أو الحبر الأعظم)
ليقبل الرب قربانك ويعيننا بصلواتك.



مَحْمُوحُهَا وَمَوْحَا كَلَامُهَا
انتهى طقس القداس الإلهي

رُكُوعُهَا بِمِيزْمَرٍ مَعَهُ رُكُوعُهَا صَلَاةُ قَبْلِ الْإِعْتِرَافِ

اللَّهُمَّ يَا مَنْ لَا يُرِيدُ مَوْتَ الْخَاطِئِ، لَكِنْ تُرِيدُ أَنْ يَتُوبَ فَيَحْيَا. أَنَا أَعْتَرِفُ بِأَنِّي أَخْطَأْتُ إِلَى السَّمَاءِ وَأَمَامَكَ، وَقَابَلْتُ عَظِيمَ إِحْسَانِكَ بِالنُّكْرَانِ. فَلِذَلِكَ سَقَطْتُ مِنْ رُتْبَةِ الْبَنِينَ وَلَسْتُ مُسْتَحِقًّا أَنْ أَدْعَى لَكَ ابْنًا بِالنَّعْمَةِ. فَاجْعَلْنِي يَا أَبْتَاهُ كَأَحَدِ عِبِيدِكَ وَامْحُ بِرَأْفَتِكَ مَاثِمِي. وَمِنْ خَطِيئَتِي طَهِّرْنِي. أَيُّهَا الرُّؤُوفُ اصْرِفْ وَجْهَكَ عَنْ خَطَايَايَ وَاسْتُرْ عُيُوبِي بِلُطْفِكَ. أَيُّهَا الْعَطُوفُ لَا تَطْرَحْنِي مِنْ أَمَامِ وَجْهِكَ، وَلَا تُوجِّحْنِي بِغَضَبِكَ بَلِ اسْمَعْ صَوْتَ تَنَهُّدِي، وَاقْبَلْ دُمُوعَ تَوْبَتِي، وَاغْسِلْ بِهَا أَوْزَارِي. فَإِنِّي نَادِمٌ نَدَامَةً كَامِلَةً وَمُتَأَسِّفٌ تَأْسُفًا بَلِيغًا، عَلَى كُلِّ مَا سَلَفَ مِنِّي مِنَ الْخَطَايَا. وَقَدْ عَزَمْتُ أَلَّا أَعُودَ ثَانِيَةً إِلَى قِيءِ الْخَطِيئَةِ الْمَكْرُوهَةِ. فَتَقَبَّلْ اعْتِرَافِي وَأَيِّدْنِي بِنِعْمَتِكَ. آمِينَ .

رُكُوعُهَا بِمِيزْمَرٍ مَعَهُ رُكُوعُهَا صَلَاةُ الْإِعْتِرَافِ أَمَامَ الْكَاهِنِ

أَنَا أَعْتَرِفُ لِلَّهِ الْآبِ الضَّابِطِ الْكُلِّ، وَابْنِهِ الْحَبِيبِ سَيِّدِنَا يَسُوعَ الْمَسِيحِ وَرُوحِهِ الْقُدُّوسِ، وَأَعْتَرِفُ بِإِيمَانِ الْمَجَامِعِ الثَّلَاثَةِ الْمُقَدَّسَةِ: فِي نِيقِيَّةٍ وَالْقُسْطَنْطِينِيَّةِ وَأَفْسُسَ، عَلَى رَجَاءِ الْكَهَنُوتِ الْمُقَدَّسِ الْمُسَلِّمِ إِلَيْكَ يَا أَبِي الْكَاهِنِ، وَبِهِ تَحُلُّ وَتَرْبُطُ، إِنِّي أَخْطَأْتُ بِخَوَاسِي الْبَاطِنَةِ وَالظَّاهِرَةِ، بِالْفِكْرِ وَالْقَوْلِ وَالْفِعْلِ. خَطِيئَتِي عَظِيمَةٌ، عَظِيمَةٌ جِدًّا، وَأَنَا نَادِمٌ عَلَيْهَا نَدَامَةً

أَنَا وَمَعْلَمَهُمْ لَا أَنفَقُ مِنْ كُنْ. مَحَلَّ
حَا أْنَا مَحَلُّ أَحَدٍ وَأَنْزَبِ وَأَسْقِي
مَعْلَمُهُنَا وَهَذَا: وَأَفْعِلْ لَأَكُونَ
وَتُعْمِدَ كَمَا حُلِّيَتْهُ: أَصْبَى ❖

كامله، وقاصدُ ألا أرْجِعَ إليها أبداً.
فأَسْأَلُكَ بِسُلْطَانِ الْكَهَنُوتِ الْمُقَدَّسِ،
أَنْ تَحُلِّيَنِي وَتُسَامِحَنِي بِذَنْبِي، سَائِلاً اللَّهَ أَنْ
يَغْفِرَ لِي بِنِعْمَتِهِ. آمِينَ.

رُكُوعًا بِهِنَا صَلَاةُ الْحَلَّةِ (مختصرة)

تِلْكَ أَمْثَلُ حِكْمَةٍ مُنْذُرًا لِّكُلِّ
 هَادٍ خَبِيرٍ حَسْبُكُمْ نَصِيرٌ
 فَهَلْ يَسْتَكْبِرُونَ وَجْهَهُمْ لِمَا
 مَنَعَهُمْ عَنْ مَقْعَدِ كُرْسِيِّهٖ
 هَٰٓؤُلَاءِ لَٰكِبٌ أَلَا يُفَكِّرُونَ
 فَكُلُّهُمْ لَدَيْهِ يَوْمَ يُنْفَخُ
 الْأَوَّلُ مُسْتَلَا مُثَلَا: هَٰذَا إِنَّمَا
 كُنتُمْ مَعِ قُلُوبُهُمْ سُلُوبًا
 أَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ
 حُكْمُهُمْ: هَٰٓؤُلَاءِ
 أَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ
 حُكْمُهُمْ: هَٰٓؤُلَاءِ
 أَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ
 حُكْمُهُمْ: هَٰٓؤُلَاءِ

ليرحمكم الربُّ الإلهُ ويَقودكم إلى الحياة
الأبديةِ بواسطة سلطة الكهنوت التي
سَلَّمها الربُّ يسوع المسيح لتلاميذه
الأطهار، والذين سَلَّموها بدورهم
لخلفائهم من بعدهم حتى وصلتْ إليَّ
أنا العبد الضعيف. أَحُلُّكم أيُّها الأبناء
الروحانيون من جميع خطاياكم التي
اعترفتم بها وندمتم عليها، والذنوبِ
التي لم تخطُرْ على بالِكُم. باسم الآب
والابن والروح القدس، إلى الحياة
الأبدية، آمين.

رُكْعًا وَجُزْءًا مَعَهُ رُكْعًا صَلَاةٌ بَعْدَ الْإِعْتِرَافِ

يا سيدي يسوع المسيح طيب الحياة وينبوع الرحمة، ها قد تقدمت إليك أنا
الأعمى، لئير بصري العقلي، وتشفي مرضي وتغني فقري، وأؤمن أنك تقبلت
توبتي وارتضيت بندامتي. وعفوت عني وطهرتني من إثمي. فأشكر لك شكرًا
دائمًا، وأحمدك حمدًا جزيلاً، نظير كثرة إحسانك. وأسألك أن تجعلني بنعمتك

صَادِقًا بَوْعَدِي، بَعْدَ رُجُوعِي إِلَى الْخَطِيئَةِ، وَأَنْصُرْنِي عَلَى سَائِرِ الْمَحَنِّ، لِأُجِبَّكَ
وَأُحَدِّثَكَ عَلَى الْأَرْضِ، وَتَهَلَّلَ رُوحِي بِتَمَجِيدِكَ، إِلَى أَنْ أَتَمَّتْ بِكَ فِي سَمَائِكَ إِلَى
الْأَبَدِ. آمِينَ.

صلاة بعد التناول

بِأَيِّ لِسَانٍ أَشْكُرُكَ يَا إِلَهِي الْمَسْجُودَ
لَهُ. وَأَحْمَدُ نِعْمَتَكَ هَذِهِ الْعَظِيمَةَ الَّتِي
يَعْجِزُ عَنْهَا الْوَصْفُ، إِذْ ارْتَضَيْتَ
وَوَهَبْتَنِي ذَاتَكَ الشَّرِيفَةَ قُوَّتًا إِلَهِيًّا
وَأَسْكَرْتَ رُوحِي بِدَمِكَ، وَقَدَّسْتَنِي
بِرُوحِكَ، وَأَشْبَعْتَ جُوعِي مِنْ دَسَمِ
بَيْتِكَ، لَتَمْلُكَ عَلَى جَمِيعِ عَوَاطِفِي
وَمُيُولِي وَتُدِيرَهَا كَيْفَمَا شِئْتَ. وَأَسْأَلُكَ
أَنْ يَكُونَ تَنَاوُلِي هَذَا زِيَادَةً لِإِيمَانِي
وَتَقْوِيَةٍ لِرَجَائِي وَإِضْرَامًا لِنَارِ حُبِّكَ
الْعَذْبِ فِيَّ، وَنُمُوًّا لِي فِي الْفَضَائِلِ كَافَّةً
وَسِلَاحًا يَقِينِي مَكَامِنَ أَعْدَاءِ نَفْسِي،
وَاتِّحَادًا بِكَ إِلَى أَنْ أَحْظِيَ بِحَيَاةِ الْخُلُودِ
فِي سَمَائِكَ، مَعَ جُمْهُورِ قَدِّسِيكَ.
فَأُجَدِّدُكَ مَعَهُمْ وَأَبَاكَ وَرُوحَكَ الْقُدُّوسَ
إِلَى أَبَدِ الْآبِدِينَ. آمِينَ.

صلاة قبل التناول

أَيُّهَا الْخُبْزُ الَّذِي نَزَلَ مِنَ السَّمَاءِ قُوَّتًا
لِلْبَشَرِ، جُدْ لِي بِتَنَاوُلِكَ بِكُلِّ مَا يَلِيقُ
مِنَ الشَّوْقِ وَالْعِبَادَةِ وَالْإِجْلَالِ. يَا حَمْرُ
الْحَيَاةِ الشَّهِيٍّ أَسْكِرْنِي بِحُبِّكَ الْإِلَهِيِّ يَا
مَنْ كُنْتَ تُنَادِي قَائِلًا: "مَنْ كَانَ
عَطْشَانًا فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ" هَا إِنَّ
نَفْسِي الْعَطْشَى أَتَتْ تَسْتَسْقِيكَ مَاءَ
الْحَيَاةِ. اللَّهُمَّ إِنِّي لَسْتُ أَهْلًا لَتَدْخُلِ
قَلْبِي، فَقُلْ كَلِمَةً لِتَشْفِيَ نَفْسِي
الْمُشْتَاقَةَ إِلَيْكَ، وَلَا اسْتِيقَ الْأَيْلِ إِلَى
جَدَاوِلِ الْمِيَاهِ. أَلَا يَا كَأْسَ الْبَرَكَةِ
وَالْخَلَاصِ، يَا أَيُّهَا الْمَنْ السَّمَوِيُّ وَخُبْزُ
الْحَيَاةِ، أُثْبِتْ فِيَّ إِلَى الْأَبَدِ. آمِينَ.

صلاة طلب شفاعاة العذراء مريم (السهرانة)

الكاهن: افْتَحِي لَنَا بَابَ التَّحَنُّنِ يَا وَالِدَةَ الْإِلَهِ الْمُبَارَكَةِ، لَأَنَّا بِاتِّكَالِنَا عَلَيْكَ لَا نَحِيبُ، وَبِكَ نَخْلُصُ مِنْ كُلِّ الْمِحْنِ، لَأَنَّكَ خَلَّصْتَ جَمِيعَ الْمَسِيحِيِّينَ.
ارْحَمْنَا يَا رَبِّ ارْحَمْنَا لَأَنَّا عَلَيْكَ اتَّكَلْنَا، فَلَا تَسْخَطْ عَلَيْنَا وَلَا تَذْكُرْ
آثَامَنَا، لَكِنْ انْظُرْ إِلَيْنَا بِمَا أَنَّكَ إِلَهٌ مُتَحَنِّنٌ، وَخَلَّصْنَا مِنْ أَعْدَائِنَا، لَأَنَّكَ
أَنْتَ إِلَهُنَا وَنَحْنُ شَعْبُكَ وَعَمَلُ يَدَيْكَ، وَبِاسْمِكَ نُدْعَى: هَلِّلُويَا. هَلِّلُويَا.
هَلِّلُويَا.

الشَّمَّاس: السِّرُّ الَّذِي مُنْذُ الدَّهْرِ قَدْ انْكَشَفَ لَكَ أَيُّهَا الْبَتُولُ النَّقِيَّةُ، حِينَ
حَضَرَ جِبْرَائِيلُ مُسَلِّمًا عَلَيْكَ وَهَاتِفًا نَحْوَكَ قَائِلًا: افْرَحِي يَا أَرْضًا غَيْرَ
مَزْرُوعَةٍ، افْرَحِي يَا غُلِّيْقَةً غَيْرَ مُحْتَرِقَةٍ، افْرَحِي يَا عُمُقًا يَغْسُرُ النَّظْرُ
إِلَيْهِ، افْرَحِي يَا جِسْرًا نَاقِلًا إِلَى السَّمَاءِ، وَسَلِّمًا مُصْعِدًا إِلَى الْعِلَاءِ
الَّذِي شَاهَدَهُ يَعْقُوبُ، افْرَحِي يَا جَرَّةَ الْمَنْ الْإِلَهِيِّ، افْرَحِي يَا مُزِيلَةَ
اللَّعْنَةِ، افْرَحِي يَا سَبَبَ انْتِشَالِ آدَمَ وَإِعَادَتِهِ إِلَى وِرَاثَتِهِ. الرَّبُّ مَعَكَ.
الشَّعْب: عَيْنِنَا فِي عَصْرِ الْعِسرِ، عَلَى الْمَصَائِبِ وَالْقَهْرِ، وَسَلِّي لِقَلْبِي الْمُنْكَسِرَ،
يَا جَابِرَةَ يَا نَاصِرَةَ. مَاذَا أَصِفُ مَاذَا أَقُولُ، لِلْسَيِّدَةِ الْعَذْرَاءِ الْبَتُولِ،
تَاهَتْ بِهَا كُلُّ الْعُقُولِ، وَالْخُلُقِ فِيهَا حَائِرَةٌ.

الطَّلِبَةُ

الكاهن: أَيُّهَا الْمَسِيحُ رَبَّنَا وَخَالِقُنَا، بِجَاهِ أُمِّكَ مَرْيَمَ، ارْحَمْنَا.
مِنْ طُغْيَانِ إبْلِيسَ أَعْتِقْنَا، وَمِنْ جُنُودِهِ الْأَشْرَارِ خَلِّصْنَا.
الشَّعْب: نَحْنُ عَبِيدُكَ، كُنَّا فِي يَدَيْكَ، نَرْجُو رَحْمَتَكَ، لَيْسَ لَنَا غَيْرُكَ.

الكاهن: سَامِحْنَا وَسَامِحْ أَمْوَاتِنَا، غُفْرَانِ الذُّنُوبِ امْنَحْنَا.

الشَّعب: قُورِيلَيْسُون. قُورِيلَيْسُون. قُورِيلَيْسُون.

يَا رَبُّ ارْحَمْنَا، ارْحَمْنَا، يَا رَبُّ ارْحَمْنَا.

يَا رَبُّ سَامِحْنَا، سَامِحْنَا، يَا رَبُّ سَامِحْنَا.

يَا رَبُّ نَجِّنَا، نَجِّنَا، يَا رَبُّ نَجِّنَا.

يَا رَبُّ خَلِّصْنَا، خَلِّصْنَا، يَا رَبُّ خَلِّصْنَا.

الشَّعب: آمِينَ.

الكاهن: أَعِنَّا يَا رَبُّ وَاسْمَعْ دُعَاءَنَا نَحْنُ عِبِيدُكَ الْبَائِسِينَ الْقَائِمِينَ أَمَامَ عَظَمَتِكَ

فِي هَذَا الْحِينِ. وَأَرْسِلْ يَا رَبُّ مِنْ خَزَائِنِ مَرَاحِمِكَ: شِفَاءً لِلْمَرْضَى،

عَافِيَةً لِلْمُتَوَجِّعِينَ، فَرَجاً لِلْمَكْرُوبِينَ، إِطْلَاقاً لِلْأَسْرَى، شَبْعاً لِلْجِيَاعِ،

عَوْدَةً لِلْبَعِيدِينَ، هِدَايَةً لِلضَّالِّينَ، أُلْفَةً وَاتِّفَاقاً لِلْمُتَخَاصِمِينَ، غُفْرَاناً

لِلْخَطَاةِ، وَصَفْحاً عَنْ ذُنُوبِ الْمُذْنِبِينَ، رَاحَةً وَرِضَى بِوَاسِطَةِ الْقَدِّيسَةِ

الطَّاهِرَةِ سَيِّدَةِ الْعَالَمِينَ الْعَذْرَاءِ مَرْيَمَ وَالِدَةِ النُّورِ وَالْخَلَاصِ لِكُلِّ

الْمُؤْمِنِينَ. وَوَقَاراً وَإِكْرَاماً لِلشُّهَدَاءِ وَالْقَدِّيسِينَ، رَاحَةً وَنِيَاحاً لِكُلِّ

الْمَوْتَى الْمَسِيحِيِّينَ.

وَأَعْطِ يَا رَبُّ وَامْنَحْ كُلَّ أَحَدٍ مَا يَنْفَعُهُ وَيَصْلُحُ لَهُ مِنْ بَحْرِ جُودِكَ

الطَّافِحِ عَلَى كُلِّ مِنَ الصَّالِحِينَ وَالطَّالِحِينَ. وَمِنْ أَجْلِ هَذِهِ النِّعَمِ

وَالْخَيْرَاتِ وَالْإِحْسَانَاتِ، يُسَجِّدُ وَيُمَجِّدُ اسْمُكَ الْقُدُّوسِ الْمُكْرَّمِ

وَالْمُعَظَّمِ مِنَ الرُّوحَانِيِّينَ وَالْبَشَرِ أَجْمَعِينَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ

الْقُدُّوسُ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى أَبَدِ الْآبَدِينَ .

الشَّعب: آمِينَ.

مَامِنَا وَمَنْ يَحْفَبُ وَهْنَهُ وَمَا يَمْنَحُكُمْ مَعُوجًا
هَجَبُ سَجَبًا وَأَوَّلًا كَلَهُنَا

ميمر لمار يعقوب السروجي يرنم في آخِر القَدَّاسِ وأثناء التَّناوُلِ الإلهي.

هَ هَ وَتَهْ وَتَا أُحِبُّ مَتَهْ وَشَهْ وَهْ
هَ: حَكَمًا هَمَمًا كَهْ هَ هَ
سُنَدًا خَلَا فُتَدُهُ وَ

حَلَفْتُ حَتَّمَا أَسْ سَمَحْ كَهْ مَصْبَعْ
مَتَهْ: هَخَفًا هَمَلًا لَكْتَ أَفَقَهْ
بُ أَجَلًا كَهْ

أَوَّاهْ وَحَا نَهْ وَأَهْ كَهْ
حَكَّتَا: هَهْ وَخَصْ أَوْ أَهْمَلًا
بُسُلًا أَنَهْ

هَكَلِي أَوَّلًا وَامْ هَهْ حَخَعُلَا
بُ كَلَهْ: خَلَا فُتَدُهُ وَامْ
مَفَلَحِي حَكَبَهْ وَامْ

مَلَمَّ مَبَحُلَا أَسْ مَدَحُلَا هَ
بُتَدَهْلَا: هَدَحَبْ كَهْ سَتَكَهْلَا
بُ مَحَمَلْنَا

خَلَا فُتَدُهُ وَامْ هَمَّ فَيَنَهْ وَحَ
كَلَهْ: هَمَلَسَبْ كَهْ مَلَبَهْ هَ
وَامْ خَلَا أُتَبَهَهْ

ذَاكَ الَّذِي يَرْتَعِدُ النُّورَانِيُّونَ عَنِ الْإِحْدَاقِ بِهِ
خَوْفًا. إِيَّاهُ تَرَى فِي الْخُبْزِ وَالْخَمْرِ عَلَى
الْمَائِدَةِ (المذبح).

إِنَّ الْمُتَلَحِّفِينَ بِالْبُرُوقِ يَتَّقِدُونَ مِنْهُ إِذَا
مَا رَأَوْهُ. أَمَّا التُّرَابِيُّ الْحَقِيرُ فَسَافِرٌ وَجْهَهُ
حِينَ يَتَنَاوَلُهُ .

إِنَّ أَسْرَارَ الْإِبْنِ هِيَ نَارٌ لَدَى الْعُلُويِّينَ.
وَيَشْهَدُ مَعَنَا أَشْعِيَا (النَّبِيُّ) نَفْسُهُ الَّذِي
رَأَاهَا .

إِنَّ هَذِهِ الْأَسْرَارَ الَّتِي كَانَتْ فِي حِضْنِ
الْأُلُوهَةِ. هَا هِيَ تُوزَّعُ فَوْقَ الْمَائِدَةِ عَلَى
أَبْنَاءِ آدَمَ .

لَقَدْ جُعِلَ الْمَذْبَحُ نَظِيرَ مَرْكَبَةِ
الْكَرُوبِيمِ. الَّتِي يُحِيطُ بِهَا جُنُودُ
السَّمَاوِيِّينَ .

فَهَا قَدْ وُضِعَ عَلَى الْمَائِدَةِ (المذبح)
جَسَدُ ابْنِ اللَّهِ. وَأَبْنَاءُ آدَمَ يُزَيِّجُونَهُ عَلَى
أَيْدِيهِمْ .

وَبَدَلًا مِنَ الرَّجُلِ اللَّابِسِ الْبَوْصَ يَقِفُ
الكَاهِنُ. لِيَخْرُجَ وَيُوزَّعَ الْجَوَاهِرُ¹
(الجمرات) عَلَى الْمُحْتَاجِينَ .

فَلَوْ كَانَ ثَمَّةَ حَسَدٍ بَيْنَ الْمَلَائِكَةِ.
لَكَانَ الْكَارُوبِيمُ الْأَكْثَرُ حَسَدًا لِجِنْسِ
الْبَشَرِ .

حَيْثُ غُرِستَ صِهْيُونُ الخَشْبَةَ لِتَصْلُبَ
عَلَيْهَا الابْنُ. هُنَاكَ كَانَتْ قَدْ نَبَتَتْ تِلْكَ
الشَّجَرَةُ الَّتِي وَلَدَتْ الْكَبْشَ .

وَحَيْثُ غُرِزَتْ الْمَسَامِيرُ فِي يَدَيِ
الابْنِ. هُنَاكَ بِالذَّاتِ كَانَتْ قَدْ
تَقَطَّعَتْ² وَثُقُ اسْحَقُ .

تَعَالِ بِالسَّلَامِ أَيُّهَا الْكَاهِنُ الْحَامِلُ
أَسْرَارَ سَيِّدِهِ. وَبِيَمِينِهِ يُوزَّعُ الْحَيَاةَ عَلَى
الْبَشَرِ .

هَلُمَّ بِالسَّلَامِ أَيُّهَا الْكَاهِنُ الْحَامِلُ
الْمِجْمَرَةَ النَّقِيَّةَ. وَيُفِيحُ نَشْوَتَهَا وَيُلَذِّدُ
بِهَا الْعَالَمَ .

هَسُوكَ كَحَا بِلَحْصِ كَهْرًا جُهْنَا
مَام: بَقَم تَبَا مَتُكْسُكَا كَا
سَفَتَا ❖

كَا أَم هَا سَفُكَا أَمِي كُسَا
كَحَا: كَهَا كَحُكْسَم كَحُكْسَمَا
مَنَحِي هَا هَا ❖

أَحَا وَزَهَا قَحَا مَفَا
بَارَكَا كَحَا: أَمِي كَحَا هَا
أَحَا وَاهَا أَمَا ❖

أَحَا وَزَا كَحَا هَا وَحَا أَمَحَا
هَا : أَمِي أَمِي هَا هَا
بَامَسَم أَمَحَا هَا ❖

أَحَا كَحَا هَا وَلَا أَمَا هَا
: كَحَا هَا هَا
كَحُكْسَمَا ❖

أَحَا كَحَا هَا وَلَا هَا
بَحَا : هَا هَا وَهَا هَا
كَا كَحَا هَا ❖

¹ جَسَدُ الْمَسِيحِ

² أَوْ فُكَّتْ

أَقْبِلْ بِالسَّلَامِ أَيُّهَا الْكَاهِنُ الَّذِي رَبَّاهُ الرُّوحُ
الْقُدُّسُ. وَالَّذِي يَحْمِلُ بِلِسَانِهِ مَقَالِيدَ
بَيْتِ اللَّهِ .

تَعَالِ بِالسَّلَامِ أَيُّهَا الْكَاهِنُ الَّذِي يَرْبِطُ
النَّاسَ فِي الْعُمُقِ. فِي حِينِ أَنَّ الرَّبَّ نَفْسَهُ
يَرْبِطُهُمْ فِي الْعُلَى، هَلِّلُوِيَا .

هَلِّمَ بِالسَّلَامِ أَيُّهَا الْكَاهِنُ الَّذِي يَحُلُّ
النَّاسَ عَلَى الْأَرْضِ. فِي حِينِ أَنَّ الرَّبَّ نَفْسَهُ
يَحُلُّهُمْ فِي الْعُلَى، يَا رَبُّ ارْحَمِ .

لِلرَّبِّ الْمَجْدُ وَعَلَيْكُمْ الرَّحْمَةُ وَلِيَّ
الْغُفْرَانِ. وَلْيَكُنْ ذِكْرُ (صَالِحٍ) لِمَارِ
يَعْقُوبَ الْمَلْفَانِ ❖

أَلَا حَمْدًا لَكَ يَا رَبُّ وَحَمْدًا لَكَ
وَمَدْحًا : هَمْدًا لَكَ يَا رَبُّ
وَمَدْحًا ❖

أَلَا حَمْدًا لَكَ يَا رَبُّ وَحَمْدًا لَكَ
وَمَدْحًا : هَمْدًا لَكَ يَا رَبُّ
وَمَدْحًا ❖

أَلَا حَمْدًا لَكَ يَا رَبُّ وَحَمْدًا لَكَ
وَمَدْحًا : هَمْدًا لَكَ يَا رَبُّ
وَمَدْحًا ❖

لَحْمًا مَذْبَحًا حَمْدًا لَكَ
وَمَدْحًا : هَمْدًا لَكَ
وَمَدْحًا ❖

مَحْمُودًا لَكَ يَا رَبُّ
انْتَهَى طَقْسُ الْقِدَاسِ الْإِلَهِيِّ

Hymn after Divine Liturgy

Welcome, priest, who carries the Mysteries of his Lord: And with his right hand distributes life to men.

Welcome, priest, who carries a pure censer: And with its fragrance makes the world sweet and pleasant.

Welcome, priest, whom the Holy Spirit did raise up: And with his tongue bears the keys to the house of God.

Welcome, priest, who binds man in the depth below: And the Lord binds him in heaven on high. Halleluiah.

Welcome, priest, who unbinds men on earth: And the Lord unbinds him in the highest. Kyrie eleison.

Praise be to the Lord. His mercy upon you and absolution for me: And good commemoration to Mor Jacob the malphono.

Deacons: Barekhmor

To bashlomo khohno dat^ˈeen rozay moréh: wab-yameenéh hayé mfalégh la-bnay-nosho.

To bashlomo khohno dat^ˈeen feermo dakhyo: wma^ˈtar reehéh wam-basém léh l^ˈolmo ménéh.

To bashlomo khohno drabyath rooho d-qoodsho: wa-blésho-néh t^ˈeen laqleethé d-béth Aloho.

To bashlomo khohno dosar nosho b^ˈoomqo: w-moryo brawmo hoo osar lhoon halélooyah.

To bashlomo khohno dshoré nosho bar^ˈo: wmoryo brawmo hoo shoré lhoon qoo-ryé-layson.

Lmoryo shoobho ^ˈlaykoon rahmé wlee hoosoyo: wal-mor ya^ˈqoob haw mal-fono nhé thookhrono.



مَحْمُودُهَا وَمَوْدُهَا كَلَامُ

انتهى طقس القداس الإلهي

Hymn after Divine Liturgy

مَدِينَا وَمَدِينَةِ مَحْفَبٍ وَهَيْهَ يَوْمًا وَمَدِينَةِ خَمَلٍ مَدِينًا
 هَجَبٍ سَجَبًا وَإِلَّا كَلَمًا

*The following metrical homily of St. Jacob of Sarug
 to be sung during the closing acts of the Liturgy*

The Lord Whom the seraphoms fear to look at: The same you behold in bread and wine on the altar.

The lightning clothed hosts are burned if they see Him in His brilliance: Yet the contemptible dust partakes of Him with confidence.

The Son's Mysteries are fire among the heavenly beings: Isaiah bears witness with us to have seen them.

These Mysteries which were in the Divinity's bosom: Are distributed to Adam's children on the altar.

The altar is fashioned like the cherubim's chariot: And is surrounded by the heavenly hosts.

On the altar is laid the Body of God's Son: And Adam's children carry it solemnly on their hands.

Instead of a man clad in linen, stands the priest: To bring forth and distribute pearls (the Eucharist) to the needy.

If envy existed among the angels: The cherubim would have envied men.

Where Zion set up the Cross to crucify the Son: There grew up the tree that gave birth to the Lamb.

Where nails were driven in the Son's hands: There Isaac's bonds were cut off.

Haw dnooroné zoy^ceen ménéh da-
 nh^uooroon béh: Blah^umo wh^uamro lé-
 hoo h^uozét ^cal fothooro.

^cteefay barqé én h^uozén léh
 yoqdeen ménéh: w^cafro sheeto
 ghalyon afaw kath^u okhél léh.

Rozaw dabro nooro énoon béth
^céloyé: ws^ohéth^u ^caman of ésha^cyo
 dahzo énoon.

Holén rozé deeth waw b^coobo
 dalohootho: ^cal fothooro ho méth-
 falgheen lyaldaw doth^uom.

Mathqan mathb^ho akh markabtho
 hoy dakhroobé: wakhreekheen léh
 hay-lawotho dashmayoné.

^cal fothooro ho seem faghréh dbar
 Aloho: wa-mzay-heen léh yaldaw
 d-oth^uom ^cal eethay-hoon.

Wah^lof gabro dalbeesh booso
 khohno qoyém: dnaféq néth^ré
 mar-gon-yotho ^cal haseeré.

Éloo eeth wo h^somo tamon
 baynoth ^ceeré: kroobé Iméhsam
 babnay-nosho qareebeen waw.

Ayko dséhyoon qéb^cath qayso d-
 thésl^oob labor: tamon ee^co haw
 eelono dawléd émro.

Ayko dsésé beethawhy dabro éth-
 qaba' waw: of tamon toob fkh^oraw
 dees-hoq éth-fasaq waw.

O pure and glorious one, who gave birth to the Word God, Who in His Holy of holies is above all the saints; may He save us by your prayers from all calamities and adversities and from the intolerable temptations, especially those who are present here and who entreat You, saying: You are the treasure of all good things and the fountain of all blessings who do not reject the requests of those who beseech you.

O Blessed Virgin Mary, offer petition on our behalf to your Son, our Savior Jesus Christ, that He may strengthen our infirmity, heal our sickness, blot out our offenses, sanctify our souls, purify our minds, cleanse our impulses, straighten our paths, make steadfast our steps, repay our debts, forgive our shortcomings, support our elders, keep our youth and adorn our children with His fear.

By your intercession, may those who are near live at ease, and those who are far off return in peace to their homes.

By your prayers, may your virtuous women be protected under the wings of your holiness, the faithful departed be absolved and the Church and her children lead a life of harmony, love and faith.

As for those who have offered this supplication in your honor and are standing in the presence of your holiness, may their petitions be accepted, their requests be answered, and may they be delivered from the wickedness of the hidden and the known enemies.

By virtue of your petition, may we who are weak, together with all the priests and the faithful, who are present here, live a life of peace and tranquility.

End of the Divine Liturgy

A Supplication to Holy Virgin Mary

This prayer is offered in honor of the Blessed Virgin Mary for protection in times of sickness and sufferings, in response to the request of one or more of the faithful.

O Compassionate Lord, open to us the door of Your mercies and do not put us to shame as we have put our confidence in You. Deliver us and save us from all distress and intolerable temptations as You are the Savior and the Redeemer of those who believe in You. Have mercy upon us, O Lord, have mercy upon us, because You are our trust and our hope. Do not be angry with us forever and do not remember our hidden and known offenses and transgressions. According to the abundance of Your mercy, compassion and loving-kindness, save us from our enemies, as You are our God, we are Your people, the creation of Your hands and Your Holy Name has been called upon us. We ask these merits by virtue of the prayers and intercession of Your Mother the Holy Virgin Mary. Have compassions and mercy upon us, O Good One.

Deacons/Choir. O pride of the faithful, offer petition on our behalf to the Only-begotten Who sprang forth from you that He may have mercy upon us all.

One of the deacons shall say the following prayer.

The Mystery which was hidden from generations and ages was revealed to you, O fount of chastity, when the Archangel Gabriel came and greeted you, saying: "Hail, O full of grace, the Lord is with you, you are blessed among women."

(Luke 1:28)

Hail, O land that was never sown. Hail, O bush that was set aflame, but was not consumed. Hail, O depth which is difficult to be perceived by sight. Hail, O bridge that leads to the height and the ladder that lifts up into heaven. Hail, O vessel in which the Divine Manna was preserved. Hail, O you who abolished the curse of old time. Hail, O you who lifted up Adam from his fall. The Lord is with you.

Kyrie eleison. Kyrie eleison. Kyrie eleison.

The Deacons/Choir shall sing the following hymn:

O Christ, our Lord and Creator, have mercy upon us by Your Mother's intercession. Set us free from the deception of the devil and deliver us from his powers.

We are Your servants and to You we commit ourselves, hoping for Your mercies for we have no other Redeemer than You. Pardon us and pardon our departed ones and grant us full forgiveness.

The Deacons/Choir and people shall say:

Kyrie eleison. (Three times)

O Lord, have mercy upon us. (Three times)

O Lord, help us. (Three times)

O Lord, forgive us. (Three times)

The priest shall stretch out his hands, facing west, and shall pray the following supplication:

the abundance of Your loving kindness. Grant me, by Your grace, to be sincere in my promise not to return to sin. Help me to overcome all temptations that You alone I may love on earth, and my spirit may be exalted in Your praise until that day when I shall be delighted seeing You in Your heaven for evermore. Amen.

PRAYER BEFORE RECEIVING HOLY COMMUNION

O Bread of life Who came down from heaven nourishment for men, grant that I partake of You in all pure desire, adoration and exaltation. O delightful Wine of life, may I be intoxicated by Your divine love. O You Who cried out saying: "If a man is thirsty, let him come to me and drink," behold, My thirsty soul has come to You to drink of You, O Water of life. O God, I am not worthy for You to enter into my heart, but only say a word to heal my soul that is longing for You just as the hart pants after the water brooks. O Cup of blessing and salvation, O Heavenly Manna, and Bread of life, abide with me forevermore. Amen.

Other prayer

My God and my Lord, make me worthy to receive Your Holy Body and life-giving precious blood for the eradication of my evil desires, and for the expulsion of my sinful deeds. Help me O God, through partaking of these Holy Mysteries, for the remission of my debts, and forgiveness of my sins, and for the purification of my body and the enlightenment of my soul into life everlasting. Amen

PRAYER AFTER RECEIVING THE HOLY COMMUNION

With what tongue shall I give thanks to You, O my worshiped God, and how can I praise this great grace of Yours which cannot be described. For You were pleased to give me Your most high Being as a Divine Provision. You have intoxicated my spirit with Your blood, sanctified me with Your Spirit and satisfied my hunger from the bounty of Your house. I, therefore, offer You my heart as a dwelling place for Your Majesty for ever that You may reign over all my feelings and inclinations and control them according to Your will. I pray that my Communion may increase my faith, strengthen my hope, kindle within me the fire of Your sweet love, and cause me to grow in all and every virtue. May this Communion be a weapon that shields me against all ambushes of the enemies of my soul. May it be for unity with You until I gain the privilege of attaining eternal life in Your Heaven with the congregation of Your Saints. With them I shall offer praise to You with Your Father and Your Holy Spirit forever. Amen.

Other prayer

Lord, I thank You for Your abundant mercy, by which I have been enabled to participate in Your heavenly table. O Lord, let me not be condemned by the reception of Your Holy Mysteries. But by becoming worthy of the fellowship with Your Holy Spirit, let me find portion and inheritance with all the righteous ones, from the beginning of the world. I will offer up praise and thanksgiving to You, and to Your only begotten Son, and to You Holy Spirit, now and at all times, for ever and ever, Amen.

PRAYER BEFORE CONFESSION

O God, Who wills not the death of the sinner, but rather that he repent and live, I confess that I have sinned towards Heaven and before You, and I have denied Your great goodness towards me. On account of this, I have fallen from the rank of sons and am no more worthy to be called a son of You by grace. Therefore, make me, O Father, as one of Your hired servants. Blot out my transgressions in Your mercy and cleanse me from my sin. O merciful God, turn Your face away from my sins and cover my blemishes by Your kindness. O Compassionate one, cast me not from Your presence, and rebuke me not with Your anger, but hear the voice of my sigh, O Lord, and accept the tears of my repentance and wash my transgressions by them. I am very sorry and great is my remorse for all the sins I have committed. Moreover, I have determined never to return to the hateful paths of sin again. Accept, O Lord, my confession and support me with Your grace that I may choose death rather than disgrace You. Amen.

PRAYER UPON CONFESSION OF SINS

(Brief confession before The Priest)

I make my confession to God the Father Almighty, and to His beloved Son, Jesus Christ, and to His Holy Spirit, I confess the holy faith of the three holy Ecumenical Councils of Nicea, Constantinople and Ephesus, trusting in the most noble priesthood ascribed unto you, Father Priest (Your Eminence), by which You loosen and bind.

I have sinned through all my senses both inwardly and outwardly, in thought, in word, and in deed. My sin is great, very great, and I repent of it most sincerely, purposing not to fall again into the same ever. Therefore, I ask you, by the authority of the sacred priesthood, that you absolve me of my sin, asking God to pardon me through His grace. Amen.

PRAYER OF ABSOLUTION BY THE PRIEST

May God have mercy upon you, and may He guide you to everlasting life through the authority of Priesthood which was entrusted by our Lord Jesus Christ to His disciples who, in turn, entrusted it to their successors until it was given to me, I who am a weak servant, absolve you of all the sins that you have confessed and are repentant of them, as well as of all the transgressions which have escaped your memory, in the name of the Father, and the Son, and the Holy Spirit, for everlasting life. Amen.

PRAYER AFTER CONFESSION

O my Lord Jesus Christ, Physician of life and Fountain of mercy, behold, I, who am blind, have come to You that You may illuminate my mental sight, heal my sickness, and enrich my poverty. I believe that You have accepted my repentance, are pleased with my remorse, and You have forgiven and cleansed me from my sin. Ever do I render thanks to You and offer unceasing praise for

(The celebrant chants the concluding hymn(s) appropriate for the day)

Celebrant: [Concluding Hymn]

Choir: [Concluding hymn]

DISMISSAL

(The celebrant turns to the faithful and blesses them)

Celebrant: Zeloona bashlomo ... Depart in peace ✝ our brethren and beloved, while we entrust you to the grace and mercy of the Holy and Glorious Trinity, with provisions and blessings which you have received from the atoning altar of the Lord; Those afar and those who are close, the living and the departed, saved by the victorious cross ✝ of the Lord and sealed with the seal of the Holy Baptism; May the Holy Trinity forgive your offenses, pardon your debts and grant rest to the souls of your departed. May I, the weak and sinful servant, be helped and receive mercy by your prayers. Depart in peace ✝ happy and rejoicing and pray for me always.

Deacons/People: Amen, May the Lord accept your offering, and help us by your prayers.



Celebrant: Glory to You! Glory to You! Our Lord, our God, and our Savior Jesus Christ, glory to You forever.

May Your Holy Body which we have taken, and Your Atoning Blood which we have received, be not for our judgment, nor for our revenge, but for eternal life and salvation of us all. Have mercy upon us.

Choir/people: The entire world adores and worships You, every tongue thanks Your name. You are the Raiser of the dead, and the good hope for those entombed. Halleluiah.

Lokh tébrookh wthésgooth
teebél, wkhood léshon lashmokh
nawdé, datoo mnah-mono
thmeethé, wsabro tobo laqbeeré,
halélooya.

Deacon: We give thanks to You, our Lord and God, and especially for Your grace unto us, have mercy upon us.

THANKSGIVING PRAYER

(The celebrant with his hands crossed, recites a prayer of thanksgiving)

Priest: Lord, we thank and worship Your love toward mankind. Therefore help, strengthen, support and confirm us. Absolve and comfort us all, as we have enjoyed this spiritual table. We offer You praise and thanksgiving, and to Your Only-begotten Son, and to Your Holy Spirit, now, always and forever.

Deacon: Amen- Barekhmor-

Celebrant: Peace be with you all

People: And with your spirit.

Deacon: After having received these Holy and Divine Mysteries, which have been given. Let us again bow our heads before the merciful Lord.

Before You, our Lord and our God.

Priest: Christ, the True Bread, Who came down from heaven and became the eternal food for us, save our souls and bodies from the punishment of hell and from the worms that never die. We offer You praise and thanksgiving, and to Your Father, and to Your Holy Spirit, now, always and forever.

People: Amen

Celebrant: From Your atoning altar, may atonement descend upon Your servants, O Son of God, Who came for our salvation and will come for our resurrection and the restoration of our race, forever.

Deacons/people: Amen

Celebrant: Lord God, stretch out Your invisible right hand, and bless this congregation of Your worshipers, who are prepared to receive Your precious Body and Blood for the remission of debts, the forgiveness of sins and confidence in Your presence, our Lord and our God, forever.

Deacons/people: Amen

Celebrant: May the mercies of God Almighty, and of our Savior Jesus Christ be upon the bearers of these Holies, their donors, their receivers and upon all those who labored and took part and are taking part in them. May the mercy of God be upon us and upon them, in both worlds, forever.

The choir and people chant

Choir/People: Our Lord, have mercy upon us. Our Lord, have compassion and mercy upon us. Our Lord, respond and have mercy upon us.

Moran éthrah^um ʿlayn, Moran hoos wrah^um ʿlayn, Moran ʿneen wrah^um ʿlayn.

The following hymn is chanted when one of the prelates is attend:

Choir/People: Lord, make good commemoration to our father Mor Ignatius and our prelate Mor (...); and help us through their prayers. Halleluiah. Glory to God in the highest, exaltation to His Mother, a crown of glory to the martyrs, and compassion and mercy to the departed. Halleluiah.

ʿbéth mor dookhrono tobo Imoran Mor Ighnatos, wlaboon mor (...), wlan ʿadar bas-lawoth-hoon, halélooya.

Laloho shoobho brawmo, wal-yoléd-théh room-romo, wal-sohdé khleel qoolosé, lʿaneethé hnono wrahmé, halélooya.

Deacons: With us, Amen

Celebrant: With us is the Holy Spirit, Who perfects and fulfills all that has been and will be. May the name of the Lord be blessed forever and ever.

Deacons: With us, Amen

Choir/people: In offerings and in prayers, let us remember our Fathers who, while living, taught us to be the children of God in this transitory world.

Son of God, grant them rest with the righteous and the just, in Your heavenly kingdom, the eternal world.

Lord have compassion and help us.

The choir or deacons chant, then the celebrant gives his sermon of the day, then the choir or deacons say:

Choir/people: By the feast (**Christmas, Baptism, resurrection** or...) of Christ the King, we receive atonement for our souls. Let us, in true faith, cry out together in praise of the Son Who redeemed us by His Cross, and say: Blessed be Your divine salvation.

Holy, holy are You Who everywhere magnifies the commemoration of His Mother, His saints and the faithful departed. O Christ the King, halleluia. O Christ the King, halleluia.

Choir/people: The heavenly hosts stand with us in the sanctuary and exalt the Body and Blood of the Son of God, Who is sacrificed before us. Draw near and partake of Him for the remission of offenses and sins, halleluia.

Lord, on Your altar, our fathers, our brethren and our elders to be remembered. May they stand at Your right side on the day when Your Majesty will be made manifest. Christ the King, halleluia, Christ the King, halleluia.

Celebrant: Let us cry out and say.

Deacon: Worshipped and glorified is the Father, the Son and the Holy Spirit. From eternity and forever and ever glory to Him, halleluia.

forgive us and all those who trespassed against us in whatever manner. We offer You praise and thanksgiving, and to Your Only-begotten Son, and to Your Holy Spirit, now, always and forever.

Deacon: Amen Barekhmor

Celebrant: Peace be with you all

Deacon: And with your spirit. Before receiving these Holy and Divine Mysteries, which have been offered, let us again bow our heads before the merciful Lord.

Before You, our Lord and our God.

Priest: Lord, protect us with Your right hand and shower Your blessings upon Your people, and the sheep of Your flock who are waiting to receive the Body and Blood of Your Only-begotten Son. Sanctify our souls and bodies. We offer You praise and thanksgiving, and to Your Only-begotten Son, and to Your Holy Spirit, now, always and forever.

Deacon: Amen Barekhmor

Celebrant: Peace be with you all

Deacons/People: And with your spirit.

Priest: May the grace and mercies ✝ of the Holy and Glorious Trinity, uncreated ✝ self-existent, eternal, adorable ✝ and of one substance, be with you all, *my brethren*, forever.

Deacon: Barekhmor, let us behold with fear and tremble.

Deacons/People: Merciful Lord, have mercy upon us, and help us.

Celebrant: The Holies (Mysteries) ought to be given only to the holy and pure.

Deacons/People: One Holy Father, One Holy Son, One Holy Spirit. Amen

Deacons/People: Glory be to the Father, and to the Son, and to the Holy Spirit, who are One, forever and ever. Amen.

Celebrant: With us is the One Holy Father, Who by His compassion formed the world.

Deacons: With us, Amen

Celebrant: With us is the One Holy Son, Who redeemed us by the precious suffering of His body.

to the deacons, peace among the kingdoms of the earth, cessation of wars, rest to the departed and to us forgiveness of transgressions and sins.

People: Grant to us, our Lord, through Your goodness.

Deacon: Again, let there be good remembrance of the Mother of God, Mary, and of the saints and of the faithful departed, my brethren, let us beseech the Lord at all times.

People: Grant, our Lord, through Your grace.

Deacon: Whereas, we are asking Christ our God for His abundant mercy and compassion on behalf of our souls and those of our fathers, our brethren, our masters, our departed and of ourselves.

Deacon: Let us give thanks to God the Father, Lord of all, worship His Only-begotten Son and glorify His Holy Spirit; let us commit our life into the hands of the merciful Lord, and beseech mercy of His loving-kindness.

People: O Good One, spare us and have mercy upon us.

The Lord's Prayer

Priest: God, Who receives prayers and answers petitions, to You and before You we pray this, the Lord's Prayer, which Your Holy and Only-begotten Son taught us, with a contrite heart we cry, saying: **ܐܒܝ ܕܢܗܢܝܢ ܕܡܪܝܡܢܐ** **Our Father, Who**

Deacons

Choir

People

Hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts and sins as we forgive our debtors. Let us not into temptation but deliver us from the evil one. For Thine is the kingdom, the power, and the glory, forever and ever, Amen.

Néthqadash shmokh, teethé malkuthokh, néhwé sébyonokh, aykano th-bashmayo, of bar^co hab lan, lahmo th-sun-qonan yawmono wash-buq lan hawbayn wah-tohayn, aykano th-of hnan shbaqen l-hayobayn, lo tha^clan l-nésyuno, élo fa^so lan mén beesho métool d-dylokh-ee malkootho, whaylo wthésh-buh-to, l^colam ^colmeen, Ameen

Priest: Lord God, save us from the Evil and from all kinds of unlawful acts. Forgive our sins and our offenses, and

Deacon: Let us give praise to God the Father, Lord of all, worship His Only-begotten Son, and glorify His Holy Spirit. We commit our life into Your hands, O merciful Lord, and ask for Your mercies.

People: Good One, have mercy and compassion upon us.

The sanctuary is unveiled.

*Here the celebrant starts to do the breaking of the Holy Mysteries.
The deacons may intone the following general litany by taking part alternately:*

Deacon: Barekhamor. An angel of peace and tranquillity, mercy and compassion, my brethren, let us beseech the Lord at all times.

People: Grant us, our Lord, through Your compassion.

Deacon: That there may be peace to the churches, tranquillity to the monasteries and a gracious preservation to their priests and to their children, my brethren, let us beseech the Lord at all times.

People: Grant them tranquillity, our Lord, by Your clemency.

Deacon: That we may become true Christians, well-pleasing unto God through the good deeds of righteousness, my brethren, let us beseech the Lord at all times.

People: Make us worthy, our Lord, through Your grace.

Deacon: May we and our departed and our congregation be delivered from the fire that does not go out, the worm that does not die and violent torment that has no end, my brethren, let us beseech the Lord at all times.

People: Deliver us, our Lord, through Your compassion.

Deacon: May these Pure and Holy Mysteries, that have been consecrated, be unto us provisions of salvation. May we, through them, be delivered from the fire which is decreed for the impious and burns the workers of iniquity, my brethren, let us beseech the Lord at all times.

People: Deliver us, our Lord, by Your grace.

Deacon: That there may be full recovery to the sick, rest to the afflicted, release to the prisoners, a return to those who afar, preservation for those who are near, gathering together to those who are scattered, concord and love to those who are at discord, provision and plenty to the hungry, full forgiveness to the sinners, exaltation to the priesthood, virtue

Priest: Make us and the departed faithful worthy of a Christian end, remembering not our offenses and theirs, so that in this, as in everything, Your all Honored and Blessed Name may be praised, extolled and glorified, with the Name of our Lord Jesus Christ, and of Your Holy Spirit, now, always and forever.

Stand up

Deacon: As He was, is now, and ever shall be from generation to generation, throughout the ages, and forever and ever, Amen
Barekhmor-

Celebrant: Peace be with you all.

Deacons/People: And with your spirit.

The celebrant blesses the people three times, saying:

Priest: May the mercies of God Almighty † and our Savior Jesus Christ † be with you all, *my brethren* † forever.

The curtain is drawn across the sanctuary. The people sing a hymn that is suitable for the occasion. The following hymn is one of many such hymns:

I was a lost and wandering sheep.
The Church responded, saying:
I was scattered and dispersed,
Lo! My Shepherd went out in search of me, and found me.
He carried me and put me on His shoulder,
And brought me into His fold of life,
He set before me the table of life:
His atoning Body and Blood,
So that, wherewith, my children and I together be always sustained.
Therefore, my children and I, with one accord,
Cry out unto Him, saying:
Holy, holy, holy You are,
O Son, Who gave us His Body and Blood.
Holy You are, O Son of God;
Blessed be Your honor from Your abode.

Confessors; The blessed St. John the Baptist the forerunner of his Master, and the illustrious St. Stephen Head of the Deacons and the first of the Martyrs, and the exalted St. Peter and St. Paul, Head of the Apostles. Let us also remember all the saints both men and women.

May their prayers be a stronghold for us. Let us beseech the Lord.

Deacons: Kyrie eleison

Priest: Lord, Keep us firmly in the true faith, without guilt. We offer You praise and thanksgiving, and to Your Only-begotten Son, and to Your Holy Spirit, now, always and forever.

Deacons: Amen

The celebrant silently mentions on the paten the names of the departed faithful.

Deacon: Barekhamor, we also remember all the faithful departed who have passed away in love and the true faith, from this Holy sanctuary, from this church, from this place, and from all places and regions. Those who have already departed in true faith and are in Your presence, God the Father, the Lord of the spirits and all flesh.

Let us pray and beseech Christ our God, Who has received to Himself their spirits and their souls, that by His abundant mercies He may make them worthy of the remission of debts and the forgiveness of sins, and carry them and us to His heavenly kingdom. Let us cry out and say three times ...

Deacons/people: Kyrie eleison- (*3 times*) - (*Lord have mercy 3 times*).

Priest: Lord, while You look upon the departed faithful mercifully, absolve their debts and forgive their shortcomings; because the Body and the Blood of Your Only-begotten Son is concealed in their bodies, by Whom we hope to find mercy and forgiveness of sins, for us and for them.

Deacon: God, have mercy, forgive, and pardon our offenses and theirs, which we have committed in front of You, willingly and unwillingly, consciously and unconsciously.

Sit down

Priest: So that the Divine Mysteries may be to all those who partake of them for the forgiveness of their sins, and through them may inherit eternal life, and offer You praise and thanksgiving to Your Only-begotten Son and to Your Holy Spirit, now, always and forever.

Deacons: Amen

The celebrant silently mentions on the altar the names of the living church Fathers, Brethrens, and faithful Presidents

THE GREAT INTERCESSION**1. For The Living Spiritual Fathers**

Deacon: Barekhamor, let us pray and beseech the Lord our God, at this great, solemn and sacred moment, for all our spiritual Fathers; our leaders who are leading us today and in this life, to tend and govern the Holy churches of God in the four quarters of the earth; Our Holy, Revered and Blessed Patriarchs: Moran Mor Ignatius (...) and Mor (...), and our venerable prelate Mor (...) who are being upheld by God, along with all the other Orthodox prelates. May their prayer be a stronghold for us. Let us beseech the Lord.

Deacons: Kyrie eleison

Priest: Lord, rid us from that spiritual enemy and his cruelty, and deliver us from the hands of the merciless rulers, we offer You praise and thanksgiving and to Your Only-begotten son and to Your Holy Spirit, now, always and forever.

Deacons: Amen

The celebrant silently mentions on the paten the names of the departed saints: Virgin Mary, John the Baptist, Stephen the protmartyr, the Head of the apostles St. Peter and St. Paul, and the all saints.

For The Mother of God and the Saints

Deacon: Barekhamor. We also commemorate her who is worthy of praise and exaltation by all the generations of the earth: The holy, glorious, blessed, eminent and ever Virgin Mary, the Mother of God. With her, we remember the Prophets, the Apostles, the Preachers, the Evangelists, the Martyrs, and the

Choir May Your mercies be upon us all.

People Mawtokh moran métha-hdeenan, wbaq-yomtokh maw-dénan, wal-méthee-thokh hoy d-thar-tén msa-kénan, rah-mayk néhwoon °al koolan

Priest: Lord, while Your Church remembers Your redeeming dispensation and Your fearful second coming, in which everyone shall be rewarded according to his deeds. Because of this, Your Church and Your penitent flock beseech You, through You and with You to Your Father, saying: **ܟܪܝܫܬܐ; Have mercy upon us**

Deacons Have mercy upon us, God Father Almighty. We glorify You; we praise You; we worship You, and we beseech You Lord God.

Choir O good One, have mercy *and compassion* upon us.

People Ra-hém°layn Aloho, Abo aheed kul, Lokh mshab-heenan, Lokh mbar-kheenan, Lokh sogh-deenan, bo°énan ménokh, Moryo Aloho, hus tobo wéth-ra-ham-°layn.

Deacon: How solemn is this hour, and how fearful is this moment, my beloved, when the Holy Spirit from the heights of heaven takes wing, descends, hovers, and rests upon this Eucharist that is set, to sanctify it. Stand still in reverence, awe and pray. May peace and tranquillity be with us all.

Priest: Answer me, O Lord; Answer me, O Lord; Answer me, O Lord; O good One, have compassion and mercy upon us.

Deacons: Kyrie eleison- Kyrie eleison- Kyrie eleison (Lord have mercy)

Priest: So that, by His indwelling, *the Holy Spirit* may make this bread: **The Life-giving Body + the Redeeming Body + the Body +** of Christ our God.

Deacons: Amen

Priest: And may *the Holy Spirit* make perfect this cup into: **The Blood of the New Covenant + the Redeeming Blood + the Blood +** of Christ our God.

Deacons: Amen

Deacons/People: It is worthy and right.

Deacons Lord, we commemorate Your death, and confess Your resurrection, and we look forward to Your second coming.

Stand up

The Prayer of the Kiss of Peace

Priest: Lord, grant us at this moment: love, harmony, and full peace. We offer You glory and thanksgiving, and to Your Only-begotten Son, and to Your Holy Spirit, now, always and forever.

Deacons/People: Amen barekhmor.

Celebrant: Peace be with you all.

Deacon: And with your spirit, let us in the love of our Lord, God, give peace to one another, everyone to his neighbor with a holy and divine kiss.

After this holy and divine peace is given, let us bow our heads before the merciful Lord.

Deacons/People: Before You, our Lord and our God.

Priest: Bless all of us with Your eternal blessings, and make us worthy to do Your will and that of Your Only-begotten Son, and Your Holy Spirit, now, always and forever.

Deacons/People: Amen barekhmor.

Priest: Lord, drive away from us all impure thoughts through this sacrifice which we are offering unto You, and enlighten our souls, and sanctify our bodies. We offer You glory and thanksgiving, and to Your Only-begotten Son, and to Your Holy Spirit, now, always and forever.

Deacon: Let us stand well, let us stand in awe, let us stand with purity and modesty, and let us stand in holiness. My brethren let us all stand in love and true faith! With the fear of God and full consciousness, watch this awe-inspiring Holy Eucharist that is set before us by the hands of this Reverend priest [*Venerable Prelate*] who, in calm and peace, offers the living sacrifice to God the Father, the Lord of all, on behalf of us all.

Deacons: The offering of mercy, peace, and sacrifice of thanks-giving.

Priest: The Love of God the Father ✝ and the grace of the Only-begotten Son ✝ and the fellowship and indwelling of the Holy Spirit ✝ be with you all, (my brethren), forever.

Deacon: Amen- And with your spirit.

ܐܢܦܗܘܪܐ

ܘܡܢ ܝܗܘܐ ܡܠܝܬܐ ܡܚܩܬܐ ܕܝܠܕܐ ܕܪܝܬܐ
ܡܠܝܬܐ ܕܡܪ ܕܝܢܝܫܝܘܫ ܒܪ ܫܠܝܒܝ (ܐܡܝܕ 1171 ܡ)

THE ANAPHORA OF
ST. DIONYSIOS BAR SALIBI
METROPOLITAN OF AMID (DIYARBAKIR) (1171)

Mor Dionysius Jacob also known as Bar Salibi, is the best-known and most prolific voluminous writer of the Syrian Church fathers in the 12th century. Mor Jacob Bar-Salibi, one of the most important doctors, was like Bar-Hebraeus, a native of Melitene (now Malatya, Turkey) on the Upper Euphrates and a saint and defender of Christianity. He is also known as a teacher and a mentor of Mor Michael the great Patriarch of Antioch (1199 +).

In October 1148 he was ordained bishop of Mar'ash by Mor Athanasius VIII, Patriarch of Antioch; and in 1155 the diocese of Mabough was added to his charge. In 1166/7 Mor Michael the Great, the successor of Mor Athanasius, transferred him to the metropolitan See of Amid (Diyarbakir), where he remained till his death at the end of November 1171. His tomb is in the Church of the Virgin Mary (Mariam Ana) in Amid (Diyarbakir), where the tomb of Mar Jacob of Saroug also stands.

His works include poems, prayers, homilies, liturgies, a commentary on the six Centuries of Evagrius with the text translated into Syriac, a treatise against heresies, expositions of the Syrian Eucharistic service and doctrine. He also has provided commentaries on the Old and New Testaments in which he has skillfully interwoven and summarized the interpretations of previous writers such as Saints: Ephrem, Chrysostom, Cyril, Moses Bar-Kepha and John of Dara, whom he mentions together in the preface to his commentary on St Matthew.

Preparation for Divine Liturgy

the resurrection of the dead / and the
new life in the world to come / Amen.
Barekhmor- theeth. Ameen Barkhmor.

Deacon:

Stomen kalos, Kyrie-eleison
(Let us stand well, Lord have mercy)



End of the Hymns and prayers prior to Divine Liturgy

Preparation for Divine Liturgy

The Niceane Creed

Deacons/People: The Father Almighty / Maker of heaven and earth / and of all things visible and invisible.

And in One Lord Jesus Christ / the Only-Begotten Son of God / Who was begotten of the Father / before all worlds / Light of Light / True God of True God / begotten and not made / being of one substance with His Father / by Whom all things were made / Who for us men / and for our salvation / came down from heaven / and was incarnate by the Holy Spirit / and of the Virgin Mary / Mother of God / and He became man / and was crucified for us / in the days of Pontius Pilate / and He suffered, died, and was buried / and on the third day He rose / according to His will.

And ascended into heaven / and sat at the right hand of His Father / and He will come again with great glory / to judge both the living and the dead / whose His kingdom shall have no end.

And we believe in the Holy Spirit / the life-giving Lord of all / Who proceeds from the Father / Who together with the Father and the Son / is worshipped and glorified / Who spoke through the prophets and Apostles.

And in one, Holy, Universal and Apostolic Church / and we acknowledge one baptism / for the remission of sins / and we look for

Deacons/People: Abo aheed kool, °oboo-do dash-mayo wdar°o, wad-khool-hén aylén dméth-haz-yon wad-lo méth-haz-yon.

Wab-had moryo yéshoo° Mshee-ho, yee-hee-thoyo bro dAloho, how dmén abo ethee-léth, qthom kool-hoon °olmé. Noohro dmén noohro. Aloho shareero dmén aloho share-ro. yee-lee-tho wlo °abee-tho, wash-wé boos-iya la-booy.

dbee-théh hwo khool. How dmé-too-lo-than bnay-nosho, wmé-tool foor-qo-nan, nhéth mén shma-yo, wéth-gash-am mén rooho qa-dee-sho, wmén Maryam bthool-to, yol-dath Aloho. Wah-wo barno-sho, wést-léb hlof-ayn, byawmay Fenti-yos feel-aos, hash wmeeth wétheqbar, wqom lath-lotho yow-meen akh dasbo.

Was-léq lash-mayo, wee-théb mén ya-meeno da-booy. Wthoob othé bshoo-bho rabo lam-don, lhayé walmeethé how dal-mal-koo-théh shoo-lomo lo eeth.

Wab-hath rooho qa-dee-sho, deethaw moryo mahyono dkhool. Haw dmén Abo noféq. W'am Abo w'am Bro mést-gheth wmésh-ta-bah. Haw dma-lél ban-bee-yé wbash-lee-hé.

Wbah-tho °eeto qa-deesh-to, qathoo-lee-qee wash-lee-hoyto. Wmaw-dénan dah-thoy Ma°mo-deetho l-shoob-qono dah-tohé. Wam-sa-kénan laq-yom-to dmee-thé, wal-hayé ha-thé, dab-°olmo da°

Preparation for Divine Liturgy

Stand up

The celebrant turns his face to people, making cross saying:

Peace be to you all. From God
may we receive remission of
debts and forgiveness of sins in
both worlds forever and ever.

Shlomo Ikhoon-khoon / mén
Aloho nqa-bél hoosoyo dhawbé
wsho-bqono dahtohé bath-ray-
hoon °olmé l°olam °olmeen.

Deacons/People: Amen.

The priest holds one of the chains of the censer in his left hand and blesses it saying:

Celebrant: I, a weak and sinful
servant of God, will lift up my
voice and say,

✠ HOLY IS THE HOLY FATHER.

Deacons/People: Amen-

✠ HOLY IS THE HOLY SON.

Deacons/People: Amen-

Celebrant: HOLY IS THE HOLY
SPIRIT, Who sanctifies the censer
of His sinful servant while sparing
and showing mercy upon our
souls and the souls of our
parents, brothers, elders, our
departed ones and the faithful
departed, the children of the Holy
Church, in both worlds, forever.

Deacon: Let us attend to the Divine
Wisdom. Let us all stand well and
respond to the prayer of the
reverend priest “or *the venerable
prelate, the Hight prelate*” and say:

Celebrant: We believe in One
God

Celebrant: Éno dén °abdo mheelo
whatoyo l-Aloho é°né wee-mar:

✠ Qa-deesh Abo Qa-dee-sho.

Deacons/People: Amen.

Celebrant: Qadeesh Bro Qadee-
sho.

Deacons/People: Amen

Celebrant: Qadeesh Rooho
Qadee-sho, dam-qa-désh lfeer-
mo dha-to-yo °abdéh kath ho-yés
wméth-rahām °al nafsho-than
nasho-tho kith deelan
wthabohayn wthahayn wath-rabo-
nayn wath°a-neethayn wath-
khool-hoon °anee-thé mhay-mné
yaldéh d°eeto qa-deesh-to bath-
ray-hoon °olmé l°olam °olmeen.

Deacon: Soof-yathé waf-ros-kho-
mén nqoom sha-feer koo-lan
bas-looth kohno mya-qro (Aboon
M°alyo) né°-né wnee-mar:

Celebrant: Mhayem-nee-nan
bhath Alo-ho.

Preparation for Divine Liturgy

and the souls of our fathers, our brethren, our elders, our teachers, our departed ones and all the faithful departed, the children of Your Holy and Glorious Church. O Lord, grant rest to their souls, spirits and bodies and sprinkle the dew of mercy and compassion on their bones, and be You pardon and pardoner unto us and unto them, O Christ our King, O Lord, our Lord, the Master of glory. Answer us, my Lord, and come unto our aid, condescend to our help, save us and accept our prayers and petitions. Remove, in Your mercy, all hard punishments and prevent, forbid and remove from us the lacerating rods of wrath, O Lord God. Make us worthy of the good end meant for the men of peace, O You, the Lord of peace and tranquillity. Grant us that Christian end which is dear and proper to You and pleasing to the honor of Your Lordship; and to You we raise glory and thanksgiving, now, always and forever.

Deacons: Amen

Sit down

Celebrant: Sédro (Variable)

Before You, O God of gods and Lord of lords, before You, O Judge of judges Who is awesome unto rulers, at Whose brightness the fiery spirits tremble, and at Whose sight the spiritual beings quake; we worship and entreat Your Godhead, for You have made us worthy of the holy Seraphim's service and to partake of Your Divinity's adorable Mysteries, that You may pardon us in Your abundant mercies, that, in holiness, we may stand before Your holy altar and piously offer You sacrifices on Your spiritual altar. May you send to us Your Holy Spirit and consecrate the bread and the wine that are set before us, purify our bodies and souls, sanctify our thoughts and our minds and purge from us the defilements of sin that we may offer You sweet and unblemished sacrifices and become worthy of the blessings which You promised Your saints. Together with them and among them we offer glory and thanksgiving to You, to Your Father and to Your Holy Spirit, now and forever.

At the end of Sedro the deacons / choir say:

Amen. May the Lord accept your petition and help us by your prayers.	Ameen moryo nqa-bél hoosoyokh wlan n ^c adar bas-la-wo-thokh
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Preparation for Divine Liturgy

calling from the highest: This is habeb.
My beloved Son."

Deacons and People:

Stomen kalos, Kyrie-eleison

(Let us stand well, Lord have mercy)

The celebrant selects one of Husoye that may suit the day.

Celebrant: Let us all pray and beseech the Lord for kindness and mercy. Merciful Lord, have mercy upon us and help us. May we be worthy to raise to You praise, thanksgiving, glory, adoration and never-ceasing good exaltation continually, at all times and in all seasons.

Proemion: (Variable)

To the Bread of Life Who came down from heaven, and became visible from the Daughter of David; Who was broken on Golgotha, was distributed in the Holy Church and given to the faithful people and is able to delight the living and the dead. To Him are due glory and honor at this time of the celebration of the Divine Eucharist, and at all feasts, times, hours, seasons and all the days of our life forever.

Deacons and Choir say:

Before the merciful Lord, before His absolving altar and before these Holy and Divine Mysteries, incense is offered by the hands of this reverend priest (or the venerable prelate). Let us pray and beseech the Lord for grace and mercy.

Merciful Lord, have mercy upon us and help us.

Qthom moryo mrahhmono / waq-thom mathb-héh mhas-yo-no / waq-thom ro-zé ho-lén / Qa-dee-shé wAloho-yé / bés-mé mét-see-meén / mén ee-day (kohno myaq-ro / Aboon m^calyo) nsa-lé khoo-lan wrahmé wah-no-no mén mor-yo néb^cé.

Moryo mrahhmono / ra-hém-^clayn w^cadarayn.

The celebrant continues the prayer of Pardon and Grace (Not Variable)

By the fragrance of incense, O You Absolver, Purifier, Forgiver, wipe, blot out and remember not our wickedness. Blot out, O Lord God, by the mercy of Your loving-kindness, my many, great and countless sins and the sins of all Your faithful people. O You, Good One, spare and have mercy upon us. Remember us, O Lord God, in Your mercy, and remember, my Lord, also our souls

Preparation for Divine Liturgy

Celebrant: Now in the time of the mission of our Lord, our God and Savior Jesus Christ, the Word of Life, God Who took flesh of the Holy Virgin Mary, these things thus happened.

Deacons/People: We believe and confess.

The celebrant reads the Gospel and concludes, saying:

Tranquillity and peace be unto you all

The deacons and the choir/people will chant the following hymn or any other hymn that may suit the Divine Liturgy of the normal day.

At all times and in all seasons remembered are the prophets and the apostles who preached the Gospel among the gentiles, remembered are the just and the righteous who were gloriously victorious and were crowned, remembered are the martyrs and the confessors who endured tortures and affliction, remembered is the Mother of God, the saints and the faithful departed.

The deacons and the choir/people will chant the following hymn or any other hymn that may suit the Sundays or festivals days.

God delighted the heavenly and earthly by His feast (Christmas, Baptism, resurrection or...). We glorify Him while saying : Glory to the Lord in His holies, Holy, Holy, Holy You are, O Lord. Heaven is full of Him, and earth is filled with His glory. The heavenly cried out: Holy; and the earthly: Blessed in His abodes. And God the Father

Celebrant: Bza-bno ho-kheel
damthab-ronoothéh d Moran
wAlohan wforooqo theelan Yéshoo^c
Msheeho, mél-tho th-hayé, Aloho
théth-basar mén bthu-lto qa-deeshto
Mar-yam: holén dén hokhano hway.

Deacons/People: Mhaye-mnee-nan
wmow-dé-nan.

The celebrant at the end, saying:

Shayno wash-lomo lkhood-khoon

bkhoolzban wabkhool^cédon /
dkheereen nbeeyé washleehé
dakhréz sbarthokh béth ^camé /
dkheereen keené wzadeeqé
dansah wéthkalal / dkheereen
sohdé wmaudyoné dsaybar
shéndé woolsoné/ dkheeroy
yoldath Aloho wqadeeshé
w^caneethé mhaymné.

LAloho thab^cath ^ceethéh afsah
lashmayoné wlar^conoyé /
shoobho naséq léh kath
omreenan / shabah Imoryo
bqoodshéh qadeesh / qadeesh
/ qadeeshat moryo/ haw
damlén shmayo ménéh war^co
mén téshébh^cotéh / ^céloyé q^caw
léh qadeesh / wthahtoyé
breekh mén athréh / wabo
thqo^cé mén rawmo dhonaw bér

Preparation for Divine Liturgy

day with: My Brethren, ...

At the end of the reading the reader shall say: Barekhmor.

At the end of the reading the reader shall say: **Barekhmor.**

The deacons and the people chant the following hymn before the reading of the Holy Gospel.

Halleluiah, halleluiah,
halleluiah.

Ha-lé-loo-ya ha-lé-loo-ya Ha-lé-loo-ya,

Offer unto Him sacrifices of praise and take spotless offerings and enter into the Lord's courts and worship Him before His holy altar.
Halleluiah.

Psalms 95:8

da-bah_h léh déb-hé dshoob-ho /
shqool qoor-bo-né dkha-yo
w^cool ltho-raw dmoryo / was-
ghooth qthom mathb-ho
thqood-shéh, Ha-lé-loo-ya.

Thurifer. Barekhmor. With calm, awe and modesty, let us give heed and listen to the good tidings of the living words of God, of the Holy Gospel of our Lord Jesus Christ, which is being read to us.

Thurifer. Barekhmor. ^cAm shélyo
Wthé-hel-tho wnakh-foo-tho Nsooth
wnéshma^c las-bar-tho thmélé ha-yo-
tho dAloho, dbé-wan-gél-yoon qa-
dee-sho dmo-ran yéshoo^c msheeho
dmé-the-qré ^cal-ayn.

Celebrant: Peace be with you all.

Celebrant: Shlo-mo lkool-khoon.

Thurifer. May the Lord God make us worthy / with your spirit.

Thurifer. Nashwé lan moryo Aloho,
w^cam roo-ho dee-lokh.

Celebrant: The Holy Gospel of our Lord Jesus Christ, the life-giving message from (*Matthew or John*) the Apostle, the preacher who preaches life and salvation to the world.

Celebrant: Éwan-gél-yoon Qa-dee-
sho dmoran Yéshoo^c Msheeho,
koro-zootho mahyo-neetho mén (--)
shleeho; makher-zono dmakh-réz
hayé wfur-qono l^colmo.

If the reading is from Mark or Luke, he says:

The life-giving message from (*Mark or Luke*) the Evangelist, who proclaims good tidings of life and salvation to the world.

Thurifer. Blessed is He who has come, and is to come, Praise be to Him who sent Him for our salvation, and His mercy be upon us all- forever.

Thurifer. Brikh dé-tho wa^c-athid dneethé te-she-bhon Isho-loo-héh dshal-héh lfoor-qo-nan w^cal Koo-lan rah-maw l^colmeen.

Preparation for Divine Liturgy

The Trisagion

Priest: Holy are You, O God.

Qa-dee-shat Alo-ho.

Deacons and People:

Holy are You, O Almighty;
Holy are You, O Immortal;
You Who were crucified + for
us, have mercy on us.

Qa-dee-shat ha-yel-tho-no.

Qa-dee-shat lo mo-yoo-tho,
Dést-lébt hlo-fayn Éth-ra-ham
‘layn.

Deacons and People:

Kyrie eleison. Kyrie eleison.
Kyrie eleison. (Lord have
mercy).

Qoor-ye-lay-son.

Qoor-ye-lay-son.

Qoor-ye-lay-son.

Readings from the Holy Scriptures

*The Deacons and people sing the following hymn before the
reading from the Acts or the General Epistle:*

The Hymn before the Pauline Epistle

Deacons / Choire / People:

I heard Paul the blessed
Apostle say: If anyone comes
to you preaching contrary to
what we have preached, he
shall be excommunicated from
the Church, even though it
were an angel from heaven.
Behold there springs up
different teachings from all
parts. Blessed is he who
begins and ends in God's
teachings.

Faw-los shlee-ho too-bo-no shém-
‘éth do-mar / dén nosh nee-thé
nsa-bar-khoon / lbar mén mo dsa-
bar-no-khoon / wén ma-la-khaw
mén raw-mo / néh-wé mah-ram
mén ‘ee-to / dho nob‘een lam
yool-fo-né / msha-hel-fé mén kool
gabeen / toob lay-no dabyool-fo-
néh / d-Aloho sha-ree wshalém.

The reader stands on the step of the sanctuary toward the south, saying:

From the Epistle of Paul the
Apostle to... Barekhmor.

Mén égartho thfawlos shleeho
dalwoth barekhmor.

Deacons: Praise be to the Lord of
the apostle, may His prayer be with
us. Amen.

Deacons: Shubho Lmoréh
dashleeho slothéh ‘aman amen.

Deacon starts the reading of the

Deacon: Ahay...

Preparation for Divine Liturgy

Stand up

As the curtain is drawn back, the celebrant burns incense and says aloud:

Priest: Mary, who brought You forth and John who baptized You, shall be suppliants to You on our behalf. Have mercy upon us.

By the prayers of Your Mother who brought You forth and of all Your saints.

Mariam Dee-le-thokh w-yoo^ha-noon da^ˈem-thokh, hénoon néh-woon lokh, mfeesoné hlofayn é-thra-ham^ˈlayn.

Bas-looth é-mo dee-le-thokh Wath-khool-hoon qa-dee-shayk: É-ra-mer-mokh

Then they shall sing the antiphon by St. Severius, the Patriarch of Antioch

(538+)

I will exalt You, O my Lord, the King, the Only-begotten Son and the Word of the heavenly Father, Who, by Your nature, are immortal. You accepted, by Your grace, and came down for the life and salvation of mankind, and did become incarnate of the holy, glorious and pure Virgin, Mother of God, Mary. Who without change did become a man and was crucified for us. O Christ our God, Who by Your death trampled our death and destroyed it. You Who are One of the Holy Trinity, and are worshiped and glorified in unity with Your Father and Your Holy Spirit, have compassion on us all.

Mor mal-ko ee-hee-tho-yo bro wmél-théh Da-bo shma-yo-no haw dee-thaw bakh-yo-néh lo mo-yoo-tho / qa-bél wé-tho b^tay-boo-théh hlof ha-yé wfoor-qo-no th-ghen-so thab-nay-no-sho.

Wéth-ga-sham mén qa-deesh-to wam-sha-bah-to bthool-to dkhee-tho yol- dath Aloho Maryam.

Dlo-shooh-lo-fo hwo bar-no-sho wést-léb Hlo-fayn Msheeho Aloho dee-lan.

Wab-maw-téh Imaw-tan do-shéh wqat-léh wee-thow had mén tlee-tho-yootho qa-deesh-to. Wshaw-yo-eeth mést-ghéd wmésh-ta-bah^ˈam a-booy wroo-héh qa-dee-sho hoos^ˈal koo-lan.

Preparation for Divine Liturgy

Choir or Deacons continue chanting

By Your Light, we see the light,
Jesus- full of light;

You're, the True Light, who
does give the light to Your-
creatures all. Enlighten us with
Your bright light, You're, the
Father's light- divine.

You, Who dwell in the light
mansions - holy, pure;
Keep us away from all hateful
thoughts, From all- passions
vile. Grant us clean hearts, to
do the deeds of righteousness.

Sinners come forth, plead and
ask for forgiveness. The Lord's
door is open to whoever knocks
on it. Whoever asks shall take
and whoever demands shall be
given.

God, who accepted the lamb of
Abel the Meek, the sacrifice of
Noah the Just and Abraham's.
Accept our fasting and prayers;
and answer our requests with
Your clemency.

Lord! Grant, good memorial for
the faithful departed, who
partook of Your holy Body and
Your atoning Blood. May they
stand at Your right side when
Your glory shines.

Bnooh-rokh ho-zé-nan nooh-ro
/ Ye-shoo^c mlé nooh-ro. / Da-
too nooh-ro sha-ree-ro thman-
har / Ikhoool bér-yon / An-har
lan bnooh-rokh ga-yo / Sem-
héh da-bo shma-yo-no.

Has-yo wqa-dee-sho d^co-mar
bméth^h-yo-ray nooh-ro / Klee mé-
nan ha-shé bee-shé / Whoo-sho-
bé snayo / W hab Lan dab-thakh-
yooth lé-bo / Ne^c-beth ^cbo-thé th-
khee-noo-tho.

Taw hatoyé éthkashaf wab^caw
shoobqono / Daftheeh^hoo
thar^céh d^cmorio layno thnoqésh
béh / wkhoool ayno thshoyél
noséb / wthbo^cé métheehéb
léh.

Aloho thqabél émréh dhobél
tameemo / wqoorbonéh dnooh
zadeeqo wthébhéh dabrohom /
qabél sawman wasloothan /
wfano brahmayk shélothan.

^cbéth mor dookhrano tobo
l^caneethé mhaymné dé-khal
faghrokh qadeesho wéshteew
dmokh hayo wanqoomon mén
yameenokh byawmo donho
rabootho

Preparation for Divine Liturgy

Deacons: Men^colam...

Lord, grant peace and good memory to our departed fathers and brothers. Include them in the company of Your saints and within their ranks. When You sit on Your judgment throne and separate the righteous from the evil, may they receive Your compassion. May they stand at Your right side when You appear in Your glory.

Pitition of Mor Balai

Lord, by the prayers of Your Mother and all saints, forgive us and have compassion on our departed ones.

Let Virgin Mary's memory be a blessing for us. May her prayers be a shield for our souls.

Apostles, martyrs, disciples and saints! Pray for us that He may grant us mercy.

Lord, sprinkle the dew of joy on the face of our departed fathers and brothers who slept with hope in You.

Glory to Him Who honored His Mother's commemoration; strengthened the saints and resurrected the dead.

Lord, by the prayers of Your mother and all Your saints; forgive us, Lord, and forgive our faithful departed.

‘béth lhoon / nyoho wthoo-
khro-no labo / hayn wa-hayn
dash-khéb / Wab-ghoodé / wsé-
thré dqa-dee-shayk ta-kés /
morio Iso-ghoo-thayk / Mo
dyoth-bat ‘al / beem dee-lokh /
For-shat to-bé / mén bee-shé /
Hno-nokh néh-zoon / béth dee-
no / Wan-qoo / moon mén ya-
mee-nokh byaw-mo / d-thon-ho
/ ra-boo-thokh.

حُحْجَالُ وَمَنْبِي نَكَم

Bas-looth yo-lé-thokh w-khool-
hoon qadee-shayk / Haso lan
moran w-ha-so l‘a-nee-thayn.

Dookh-ro-no dmar-yam néh-wé
lboor-ko-than / Wa-sloo-thoh
téh-wé shoo-ro Inaf-sho-than.

Nbe-yé wa-shle-hé wsoh-dé
qadee-shé / Éth-ka-shaf wab-
‘aw rah-mé hlof koo-lan.

Talo dboo-so-mé roos mor ba-
fay-hoon / Da-bo-hayn wa-hayn
dash-khéb ‘al sab-rokh.

shoob-ho lhaw daw-réb doo-
khron yo-lé-théh / Wna-sah lqa-
dee-shé wna-hém l‘a-nee-thé.

Bas-looth yo-lé-thokh / wkhool-
hoon qa-dee-shayk / Haso lan
moran / w-haso l‘a-nee-thayn.

اُمْتُبَا ۛرْكُتُبَا ۛمَبَاۛمُتْ ۛيُم ۛوُ ۛوُجَا ۛلُ

HYMNS AND PRAYERS PRIOR TO DIVINE LITURGY

HYMN BEFORE THE PUBLIC CELEBRATION

The curtain should be drawn across the sanctuary

While Mary was standing in prayer and offering supplication before God, a luminous angel descended upon her, clothed in flame, and said to her: peace be with you, palace in which the Son of the King dwells; take away your poverty, because the rich who shall dwell in your womb, will satisfy the hunger of the world.

Elizabeth, the mother of John, and Mary, the mother of Christ, two palaces which the king chose, in barrenness and virginity; the infant leaped towards the infant, the young before the old, and greeted his Lord, and said to Him: come in peace and may Your peace bring peace to the creation.

Deacons: Barekhmor

"I am the true light", our Lord said to His disciples. Everyone who walks in the light, darkness shall not overtake him. Blessed are the holy apostles, who walked in the light of Christ; behold their memories are celebrated from end to end of the earth; may their prayers be a stronghold to us.

Kath qoy-mo / mar-yam ba-sloo-tho w-méth-kash-fo qthom alo-ho / Mala-kho / dnoo-hro nh-éth sé-déh wam-[°]a-taf shal-hé-beetho / Wé-mar lo shlo-mo [°]amékh / Bee-rto dbar malko shré boh / Shl-ah mé-né-kh més-kee-no-tho / D[°]atee-ro shoré b[°]oobé-kh dan-sa-ba[°] kaf-noth [°]olmo

Élee-shba[°] / éméh dyoo-ha-non wmar-yam éméh dam-shee-ho / Bee-ro-tho / dagh-bo léh ma-lko [°]aqroo-tho wab-thoo-loo-tho / Dos [°]oo-lo looq-bal [°]oolo / hatho looq-bal [°]atee-qo/ Shél-wo bash-lomo dmo-réh / Wé-mar / léh to bash-lomo. Shlo-mokh / msha-yén / bér-yo-tho

Éno-no / noo-hro sha-ree-ro émar / mo-ran lthal-mee-thaw / Wkhool ayno / dab-noo-hro mha-lékh lo mathrékh léh hé-shoo-kho / Toob lash-lee-hé qadee-shé / Dha-lékh bnnoo-hréh dam-shee-ho / W-ho nos-heen dookh-ro-nay-hoon / Mén saw / féh Isaw-féh d-ar[°]o. Sloth-hoon shoo-ro / té-hwé lan.

As the Holy Mysteries are brought down from the altar to the congregation for Communion, Christ's second coming is foreshadowed and we are taught that at His second coming in glory from heaven, we must stand in awe. As he turns from the altar, the celebrant holds the Mysteries with his hands crossed to signify that these are the united Body and Blood of the crucified Christ.

At the Final Blessing, the faithful are dismissed with the reassurance of our salvation in Christ and our commitment to Him through baptism, a reassurance extended not only to those present, but encompassing all who have been baptized into Christ, both near and far, living and departed. Sent forth in peace, the faithful are asked to pray for the priest always who will shortly take leave of the holy altar, after consuming the remaining portions of the Holy Mysteries, in the prayerful hope of returning to once again celebrate the Lord's Supper.

We hope that this attempt will serve our Western Archdiocese churches and be for the blessing of faithful, and provide a medium to participate in the Sundays' ritual of the Holy Qurbano in its full essence. It was intended specially to benefit the youth in our churches. There is nothing more gratifying than knowing that the entire congregation is benefiting from the service. And we hope that this compilation will provide that satisfaction to a greater extent. For this reason, we have always been eager to publish these rites and make them available to all. We humbly request all our priests and deacons to remember us in their prayers. May infinite glory be to God and may honor, value, and respect be to our Church and its rich heritage. Amen.

With God's blessings,

February 02, 2011

Clemis Eugene Kaplan
Archbishop of the Western Archdiocese USA

Presentation of the Lord to the Temple

and offer your gift." It likewise recalls the words of St. Peter (I Peter, 5:14): "Greet one another with the kiss of love."

As the priest folds back the left corner of the chalice veil (*shushefo*) at the Offertory is symbolized the placing of a seal on the tomb of Christ. The unfolding of the veil at the close of the Preface (*Proemion*) following the Gospel signifies the removal of the tomb's seal. The *shushefo* is spread over the Holy Mysteries to symbolize the invisibleness of the Godhead concealed in the Mysteries and to manifest that Christ's sacrifice was foreshadowed by the sacrifices of the Old Law. As the chalice veil is lifted and waved over the bread and wine, the Church recalls the angels rolling away the stone from the tomb of our Lord and underlines the flow of grace into the Mysteries and through them to all believers, bestowing upon the faithful forgiveness and salvation. This action also indicates the need to remove from our hearts the blind passions surrounding our human nature in order to truly see and comprehend what is about to take place upon the altar as we relive the sacrifice of Christ.

Following the words of blessing upon the bread and the cup, the priest lifts up the spoon and its small cushion (*gomouro*) placing these to the right. He lifts these over his right shoulder in a quick motion to signify the second coming of Christ on the last day which shall be like a flash of lightning in the sky. The spoon here represents our Lord and the cushion His throne. By placing these to the right is revealed that Christ sits at the right-hand of the Father.

As the celebrant waves his hands over the bread and wine, he signifies the descent of the Holy Spirit from above and the Spirit's hovering over the Mysteries, as the Third Person did over Christ in the River Jordan. The hands are waved in a fashion to reflect the fluttering of the wings of the Holy Spirit Who descended upon the womb of the Virgin Mary and incarnated the Word and Who now descends to make the bread and wine truly the Body and Blood of our Lord.

At the Fraction the suffering, death and resurrection of Christ are symbolized with all humanity being turned from evil to salvation as the priest turns the Body from the left to the right in his hands. As the celebrant smears the Blood over the Body, we remember the dreadful and redemptive act of Christ upon the Cross, after which the Body is lifted up to signify the resurrection of our Lord.

Later, at the awesome moment of the Great Elevation, the priest raises up the Holy Mysteries, recalling Christ's ascension and His glorification before the heavenly host. Two deacons stand with lighted candles, one to the left and the other to the right of the altar, as the Mysteries are elevated before the congregation, signifying the two angels who appeared at the resurrection and who were present at Christ's ascension when they proclaimed (Acts 1:11): "Men of Galilee, why do you stand looking into heaven? This Jesus, Who was taken up from you into heaven, will come in the same way as you saw Him go into heaven."

Trisagion, the priest touches first the edge of the altar board (*tablitho*), then the rim of the paten and finally the lip of the chalice. This action mystically signifies that the praise of God the Son ascends through three ranks of the angelic choir in three separate stages, and that the mystical presence of the Lord is associated with these three liturgical objects.

Throughout the Liturgy, the bending of the knees as the priest kneels before the altar signifies our fall through the transgression of Adam. As the priest rises, our own resurrection through the resurrection of Christ is symbolized.

The veiling of the altar prior to the Liturgy of the Word represents the time of preparation before Christ's coming. The reading from the Old Testament is done at this particular time in appropriate correspondence to what is being symbolized by the silent acts taking place behind the altar curtain. The veiling at the Fraction emphasizes the awesome moment of our Lord's suffering and death upon the Cross. It also represents the darkening of the sun at the time of the crucifixion. The veiling before the Presentation of the Holy Mysteries signifies the darkening of the sun on the last day in prelude to Christ's second coming in glory and majesty.

At the Blessing of the Censer there is a profession of the Holy Trinity. The entire congregation responds "Amen" as the priest declares the holiness of the Father, Son and Holy Spirit. The censer signifies the Blessed Virgin who conceived within herself the Son of God, represented by the incense placed in the censer upon the burning coals, which symbolizes our humanity. The censer likewise recalls John the Baptist going forth before Christ to prepare His way. The censer is brought into the sanctuary, carried forth to the people and is returned to the altar. This signifies Christ coming into the world and bringing to all mankind the infinite love of His Father, offering up Himself as a sacrifice for us all and returning to the Father, reconciling heaven and earth.

As the Creed is being chanted, a deacon goes about the nave of the church with the censer and returns to the altar. This act signifies the goodness of the Holy Trinity which goes forth from the Godhead, but is not changed or diminished. It likewise represents God the Word Who came down from heaven and became an incense of reconciliation, offering Himself for us to the Father and making atonement for all humanity by bringing us back to His Father without being changed or losing His Divinity.

The Kiss of Peace is externally shown our inward love and concord with our neighbor. Being made at peace with one another, one is made at peace with God. The peace given to one another does get away with mutual enmity, signifying that Jesus has made an end of the enmity between God and man, making peace and love reign among us. The Kiss of Peace also fulfills the words of our Lord (Matthew, 5:23 and 24): "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come

Introduction

The Eucharistic Liturgy of the Syriac Orthodox Church is perhaps the richest in all of Christendom with more than eighty existing anaphoras in testimony. The usual Syriac word for the Eucharistic Liturgy is either **qurobo**, meaning "approach" or **qurbono**, "oblation" or "sacrifice." The Holy Fathers of the Syrian Church often refer to the Liturgy as the **rozé qadeeshé** (the Holy Mysteries), signifying the profound mystery of the bread and wine, identified with our human nature, becoming the Body and Blood of our Lord in a manner not comprehensible to the external human senses.

The Liturgy itself consists of two basic parts, the Order of Offering and the Anaphora proper. The Order of Offering is composed of the Liturgy of Preparation and the Liturgy of the Word and concludes with the Creed. The Anaphora opens with the Prayer of the Kiss of Peace, directed to God the Father, and includes the Blessing of the Bread and Wine, the Anamnesis, Invocation of the Holy Spirit, the six Prayers of Intercession, the Prayer of Fraction and Commixture, the Lord's Prayer, the Great Elevation, the Communion, Prayer of Thanksgiving, Dismissal of the Faithful and the Post Communion Prayers. The consecratory portion of the Holy Liturgy begins with the Blessing of the Bread and Wine and is completed by the Epiclesis.

Two of the great Church Fathers of the Syrian Orthodox tradition, Moses Bar Kipho (d. 903) and Dionysius Bar Salibi (d. 1171) have left behind two precious commentaries on the Liturgy. Through these Fathers of the Church one is given an insight into the rich symbolism and profound mysticism of the Eucharistic Liturgy of the Syrian Church. Their insights provide the basis of the liturgical commentary to follow.

Two times during the Holy Liturgy the priest washes his hands, once following his vesting as part of preparation to ready the altar for the Holy Liturgy and, again at the time of the Creed. As the priest washes his hands, he thereby reminds the congregation to leave all worldly thoughts and become clean in heart, spirit and mind. The second washing reminds all that one should be thoroughly cleansed to offer up and share in the Lord's Supper.

The Trisagion or Thrice Holy recalls the vision experienced by the Prophet Isaiah of the Lord's throne and the proclamation of the six-winged seraphim (Isaiah 6: 1-3): "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." Moreover, the tradition of the Syrian Church of Antioch records that at the time of our Lord's crucifixion, the seraphim descended from heaven and encircled the Body of Christ, singing the first three verses of the Thrice Holy, excluding the phrase "Who was crucified for us " as Jesus had died for men and not for the angels. It is said that Joseph of Arimathea, who was to request the Body of Christ from Pilate, was present and was inspired to complete the seraphim's chant, singing forth: "You Who were crucified for us, have mercy upon us." At the



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In loving memory of his parents

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اَنْفَحَا

اَمْعَمَدَا . مَهْزُجَا بَلَاكُهُمُا كَصَدِّمَتَا
لَحْمًا لَحْمًا وَحَبًّا مَهْزُجًا اَوْزُوهْ صُفْدَا وَاِسْمُهُمَا



The Anaphora

The Service Book Of The Divine Liturgy

For Faithful

According to the rite of the Syriac Orthodox Church of Antioch



أَنْعَمُوا

أَمْسِكُوا بِمَقْصَدِ الْكَلِمَةِ

لَقَدْ لَحِقَ بِحَبْلِ مَقْصِدِ الْكَلِمَةِ الْإِلَهِيَّةُ



الأنافورا

كتاب خدمة الذبيحة الإلهية

بحسب طقس كنيسة أنطاكية السريانية الأرثوذكسية

